

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Speed Up the Public Works!

THE machinery of the public-works program has begun to spin. Not that all the units are operating smoothly; far from it. The snaps, the howls, and the shrieks as ill-adjusted wheels grind upon wheels, make up the music that issues from the projects scattered throughout the country. But this much may be said: the machinery has been assembled, the engineers are at their posts, and some units have begun to operate. Let us now have a little more action, and at once.

This program of public works has one purpose, and only one. It must lift the purchasing power of the public by expending about three billion dollars on useful public works. It must do this immediately—not a year hence, or two years. Therefore immediate action is absolutely necessary.

Should the administrators of this program fail, they will drag the whole of the Industrial Recovery Act down with them. All this fury about eagles, codes, and minimum wages, will be just so much useless verbiage, unless the program can show a reasonable amount of performance as well as of promise by the end of the year. Thus far we have had more of the second than of the first. In spite of all the devices promulgated by the Recovery Act, people who have no money, and no prospect of getting any, will not buy commodities at high prices, or at any price. If there are no purchases, no one will trouble to produce, factories will not reopen, and the plan to beat the depression by putting men back to work, will fail miserably.

The success of the Recovery Act depends upon its power to control in two areas. First, it must keep the employed at work, and furnish the unemployed with work of some kind. Next, it must hold the lag between rising

prices and incomes to a minimum. If it fails to do the first, we are no worse off, but no better. Should it fail in the second, we shall be worse off, not better. But unless the public-works program is put into effect vigorously and at once, the Recovery Act will fail in both fields. In itself, the Recovery Act is like a pump that has gone dry, but is still good, and needs only to be primed. The only priming that will help is three billion dollars poured down the shaft. That done, the pump can begin to draw up the waters of prosperity for distribution. Without that priming, you may pump all day, and get nothing but a sore back.

Speed, then, is essential, and we sincerely trust that the President will direct all administrators to fall to work. They must remain on the ground until the program is actually begun, and stay there to insure its continuance. What the project needs is not an academic group of debaters, but a whole battery of steam engines in breeches.

The apparent slowness of the administrators in planning their work is censurable, but we have no desire to minimize the magnitude and the complexity of their task. For the first time, possibly, since the Civil War, the Government is planning a work with all the red tape and the graft left out. Politicians do not like that way of doing business, and contractors who have grown fat and impudent on public works like it even less. The tradition at Washington is thoroughly bad, and the Government can count itself exceedingly fortunate if it extricates itself without heavy loss from the mess of several huge building projects begun a few years ago. Unless the old bad tradition is completely repudiated, the public-works program will be known in history only as the country's biggest graft program.

Last week the appointment of a number of "regional advisers" was announced. Most of them are well-known

political leaders. Should they follow the usual custom of their kind, and look on the positions they hold as prime opportunities for rewarding political associates, the public-works program is doomed. It has been hinted, however, that these gentlemen are largely figure heads, and that the real authority is lodged with the regional inspectors, engineers and trained men, who know what the work should be, and how to do it. But in any case, these engineers must be prepared to put up a stiff fight against graft, delay, and red tape, the usual concomitants of Federal public works.

In this fight they will certainly have the support of Secretary Ickes, under whose jurisdiction the program of public works has been placed, and of the President. The Secretary, who has proved himself unusually competent, realizes that immediate action is necessary if the Recovery Act is to open factories, put men to work, and increase the purchasing power of the people. So too do the President, and every man in the country who has given the program a thought. Speed is essential. Let us, then, have action, drastic action, if necessary, but direct action, immediate action, and an end of futile talk.

### A Nation of Old People

OME of the gravest effects of the prolonged depression are reflected in the decreasing number of marriages, and in the falling birth rate. Young people who received their college degrees ten years ago are unwilling to undertake the duties and responsibilities of the married state, as long as they are not sure that they can retain some source of income. Many of these young men are still briefless barristers, or physicians who would be happy were they sure of an internship which provides nothing but food and a place in which to sleep. Of all classes in society, young members of the professions are at present in the most desperate condition. If they share in any of the benefits proposed by Federal and State legislation, they can share only indirectly. Until normal conditions return, their plight is indeed sad.

That the falling birthrate is connected with the depression, no one can doubt. It is clear, however, that not all the decrease is directly due to the use of contraceptive methods. A sharp decrease in the number of marriages is inevitably followed by a fall in the birthrate, and allowance must be further made for married couples who, for reasons that are morally sound, have agreed not to add to their families. To what extent the use of contraceptives is responsible for the smaller number of children born in the last twelve months can hardly be stated with any accuracy, although, no doubt, their use has had its unhappy results.

From whatever angle, the two phenomena be viewed, the outlook is not pleasant. The social body is weakened when thousands of young people are unable to marry, or when they marry, to rear a family and live a normal home life. Only the bravest among them, the chosen whose faith in Divine Providence is unshaken, disregard the economic stress, and go on as though the days of pros-

perity were at hand. But to take that course calls for a virtue that is almost heroic.

Economists show that if the present tendencies are not checked, we shall become in another generation, a nation of old people. Not the least damning indictment of the capitalism that has raged unchecked in this country is that it has made impossible for millions the fulfilment of the promise that they should look upon their children's children. The structure of society must be rebuilt if we are not to be a nation of old people in a childless land.

### Finance and the Schools

FOR more than fifty years, the cost of the public-school system has been steadily rising. Appropriations for education now comprise the largest single item in our municipal and State budgets. In New York, for instance, about forty-five per cent of the State's expenditures are for the schools, while in the cities of the State the proportion ranges from thirty-five to forty-five per cent.

According to a report made by the president of the National Education Association, the expenditures for all public elementary and secondary schools in the United States in the year ending July 1, 1933 were about \$1,900,000,000. This estimate is furnished by the Federal Office of Education which relies upon the figures submitted by the local school authorities. In view of the demand for economy, these figures were drawn up with a careful hand, and it is nearer the truth to state that, when all expenditures are included, the public schools cost us about \$2,500,000,000 every year.

President Rosier did not submit his estimate with a sigh, and a promise that hereafter the costs would be smaller. On the contrary, after saying that we spend more for gasoline than for schools, Mr. Rosier submitted a plan to make the schools cost more next year. If the States declined to supply additional funds, recourse should be had to the Federal Government. In the same vein, the dean of Teachers College, New York, in an address on July 31, called for more money. Should the States default, "direct financial aid from the Federal Government must be demanded."

Similar statements have been put out by school administrators all over the country, and these gentlemen now enjoy the support of that eminent educator, William Randolph Hearst whose various journals exhaust their supply of italics and capitals to show that whatever happens to the country, the schools must have more money. "More money" is the cry everywhere, and Mr. Hearst offers grisly cartoons to warn us that grass will grow in our streets, and all our public buildings tumble into ruins, unless more money is at once forthcoming.

If this is to be a campaign of slogans, we suggest that these educators consider another of equal importance, "more economy." If we are to have schools, we must pay for them, but in return for our money we are entitled to demand schools. Some alleged schools are nothing but second-rate laboratories in which pedagogues try out their experiments. Others are institutions planned chiefly to

furnish jobs to friends of local politicians, and to house the fledglings annually turned out by the thousands by our normal schools and teachers colleges.

Another point of equal pertinence is to discover what part of the two billions spent on education is used to secure decent salaries for the teachers and to provide for the welfare of the children, and how much is spread out for the benefit of publishers, lobbyists, contractors, and politicians. "We must reorganize on a more economical basis," said Dr. George F. Zook, Federal Commissioner of Education, in an address at Columbia on August 1. "That is the only way in which we can recapture the confidence of the people." As reported by the *New York Times*, Dr. Zook invited all educators to organize "to better educational conditions," chiefly by checking the flow of millions "annually wasted by educational systems throughout the country."

Dr. Zook gives these educators good advice. For many years, the most popular appropriation that could be proposed in any American community was an appropriation for the schools. The public is at last awake to the fact that its good nature has been abused, and will hereafter insist on more economy instead of more money. The politician will suffer, but the children, the teachers, and the public, will gain by the shift in emphasis from money to economy.

### "A Bust on the Nose"

A PICTURESQUE story was carried by the press last week, possibly as part of the campaign in support of the National Recovery Act. A newspaper reporter is said to have asked Administrator Johnson what action would be taken by the Government against employers who refused to cooperate with the recovery plan. "What action?" bellowed the Administrator. "Why, they'll get a bust on the nose."

If one fact stands out at the present moment, it is that every step in the reorganization of the economic and industrial world in which we live should be taken with full regard not only for the due processes of the law, but for the bias and even the ill will of owners and employers. Should the fundamental law be disregarded, the reorganization will be but a flimsy thing which any good corporation lawyer with the help of a Federal court can overturn after a few hearings. If the prejudices of owners, suddenly pitchforked into a world which is to be governed by some of the elementary precepts of the moral law, are not given full consideration, the reorganization will never be really begun. Threats of a boycott can force external compliance with the requirements of the Act, but will fail to win genuine cooperation. Nothing is easier than for some owners to sign on the dotted line, after they have cunningly devised a method of evading what they have promised to observe. Complaints are already coming in from the silk and cotton-textile industries. They will continue to come in from every industry that has been dragooned into compliance through fear of "a bust on the nose."

In these anxious days every right-minded citizen is eager to give his support to the Administration's policies. That is why he deprecates threats of physical violence, and looks askance on the boycott which some Government officials, with a flair for publicity, are suggesting, at least by indirection. It is difficult to imagine a worse condition of affairs than a State governed by an inflamed public opinion. We had a touch of that during the World War, and it should have taught us a lesson. When Demos begins to brandish a club, he has all the tact and discrimination of a bull in a china shop. We do not relish the possibility of mobs in the streets with a torch and an axe for the shops and factories of owners and employers who refuse to comply with the codes. When a mob gets well under way, it is apt to forget that the purpose of the Administration is to use moral suasion only. "A bust on the nose" seems much more effective.

Up to the present there has been more of velvet than of iron in the glove of Administrator Johnson. To the knowledge of the public, that glove has never been applied with force to the proboscis of any offender. When the Administrator begins to think of penalties, we trust, for the sake of the Act, that they will be legal penalties, legally enforced. We also hope that hereafter the Administrator's interviews will give the picture of an executive who is applying himself to a hard job with a most winning smile. That is the best sort of publicity, and the intelligent public will countenance nothing less.

### Can Repeal be Defeated?

ON the last Saturday in August, the State of Texas will vote on the repeal of the Eighteenth Amendment. In the following weeks, up to September 26, seven other States will vote, and it is barely possible that the vote of thirty-six States will bring repeal before the end of the year. But this is by no means certain. While the "drys" can hardly prevent the repeal of the Eighteenth Amendment, they can easily delay it, perhaps for an extended period. William H. Stayton, president of an association that has worked intelligently for repeal, said some weeks ago that repeal cannot continue to win elections if its friends do not take the trouble to go to the polls.

Certainly the Prohibitionists could do nothing better for their discredited cause than to create the general impression that repeal is inevitable within a few months. There is reason to believe that in some localities this was actually attempted, but, fortunately, the associations which foisted this ignoble experiment on the country lost most of their power to persuade, when they lost the support of their wealthiest contributors. For more than a year the campaigns which they have conducted have been weak and spindling things from which that prince among publicists, the late Wayne Wheeler, would have turned in scorn and disgust.

Many a campaign, however, has been lost in the last battle, and the close vote in Tennessee ought to teach caution and persistence. What all repealists should aim at is

the destruction of the Eighteenth Amendment before the end of the year. The Administration has observed that restoration of the traffic in liquors would help to fill the depleted coffers of the Treasury, and one need not be a skilled economist to know that the Government is now scraping the bottom of the barrel. If repeal can be effected this year, the next Congress will be able to reduce the tax rate. If repeal is delayed, Congress will have no alternative but new and higher taxes.

We have never urged repeal of the Eighteenth Amendment on the ground that this desirable action would provide new sources of revenue. Our opposition has always been based on moral and Constitutional grounds. But it is pleasant to reflect that in getting rid of this abominable Amendment, we perform a good act which, unlike many of the kind, will have an immediate financial reward.

### Note and Comment

#### A Minimum Wage For Lawyers

THE "blanket code" certainly provides for the man who works with his hands, and also for the numerous army sometimes described as "the white-collar brigade." But does it also apply to members of the professions who employ other members? Dentists quite commonly take in assistants, architects perhaps as commonly, and it has long been an established custom among the lawyers. To point the question, it may be said that in the city of New York, where living costs are high, there are lawyers who pay their assistants the munificent sum of \$6 per week. These assistants are not mere aspirants, serving their clerkship, but college graduates who are full-fledged members of the Bar of the State of New York. To make the matter still more pointed, let it be said that these lawyers are not paying the low scale because of lack of practice and consequently of income. As far as can be judged, they are simply taking advantage of the needy state of their younger professional brethren, regarding their labor as a mere commodity. We commend this scandal to the attention of the Bar associations of the city of New York.

#### California's Catholic Schools

ONE could as soon think of the disappearance of the Golden Gate, or of Mt. Tamalpais being leveled to the ground, as of a long-standing situation of injustice not being righted by the people of California. Yet the Golden State again chose to remain the only one to tax its non-profit, private schools, this time by a lesser count than before, but still by a majority of more than 250,000. The defeat of the Demster Amendment occasioned many surprises. Not the least of these was the much smaller vote by which the measure was lost in Protestant Los Angeles than in Catholic San Francisco. Another was the large discrepancy in number between those who had promised to vote "yes" and those who actually so voted. Accordingly, the Editor of the Los Angeles *Tidings* seriously

doubts the effectiveness of a vigorous house-to-house campaign. Entirely too many voters, he thought, had given the parish workers a "yes" merely to get rid of them, and then went to the polls to express their real mind by a "no." The Editor of the San Francisco *Monitor* thought that in the main the measure was defeated not by the Protestants or the bigots, or by the lying campaign of the "California Taxpayers' Alliance," but by the apathy of a large number of Catholics who, in spite of the pressure of frequent pulpit exhortations, of newspaper advertising, of radio appeals, and of a systematic door-to-door canvass in each parish, did not care enough about their own schools to turn out and vote for them. The task of convincing adult minds of the transcendent value of Catholic schools to the commonwealth, especially of convincing the large number of Catholics who send their children to the public schools, is a gallant yet supremely necessary enterprise. Every modern method of persuasion will have to be resorted to, and it may take years of strenuous and keen intellectual effort. But if persisted in, California will not refuse to step into the light.

#### Concrete: Pro and Con

SARCELY ten years have passed, says Paul P. Cret, in the current issue of *Liturgical Arts*, since the first resolute effort was made to discover what new mode of expression would suit the new medium of concrete. Invented first for purely utilitarian purposes, concrete has tempted the imaginations of church builders. The French architect, A. de Beudot, pointed out to Msgr. Richard, former Archbishop of Paris, that in spite of all our reverence for stone, concrete could solve problems of economy, were its use legitimatized. But in this short time it has been hardly possible to pass definite judgment upon the fitness of concrete as judged from the standpoint of Christian worship. The quarterly issue just mentioned, therefore, devotes itself to this question, offering data in the liturgical use of concrete without, however, taking sides in the dispute. The United States already has a sufficient number of remarkable achievements in the churches built of concrete to enable the prospective church builder to form some sort of conclusions. St. Joseph's in Seattle, with its brilliantly planned monolithic tower; the Church of the Most Precious Blood in Los Angeles; the parochial school and chapel of St. Madeleine Sophie in Germantown, Pa.; the Shrine of the Sacred Heart in Washington, D. C.; St. Francis de Sales in Buffalo; and St. Mary's in Mobile, take their place with the much larger number of concrete-built churches abroad, especially in France and Germany. "Concrete has unusual possibilities for the production of an architecture which will be pure in type and in which the indicated structural elements, those of support and span, may constitute the basis for imaginative design," writes Barry Byrne, apostle of structural sincerity. Special possibilities are offered by ferrous concrete, which are explained in detail by J. Walter Wood. *Liturgical Arts*, while treating the matter with its usual competence, makes no prophecy. Experience will be the best guide.

**"Liquidating"  
The War Debts**

A CHARMING new way to pay the interest on the War debts has recently been suggested by some of the wet leaders, although in the joyous hope of repeal before Christmas they have forgotten some elementary economic principles. They urge that since Great Britain, France, and Italy are pleading lack of cash, their interest payments for the next five years might very well be made in liquor—by England in whiskey, by France and Italy in wines. At first sight this is a brilliant proposal. There are now about 9,000,000 gallons of whiskey available in the United States, but the recent liberalization of the prescription laws is sure to reduce this by almost two-thirds before the holidays. The residue, 3,000,000 gallons, will last this country (which in pre-Prohibition days consumed 60,000,000 gallons annually) only about half a month. Since the pure-food laws require that new liquor be aged in the wood for four years before going on sale, no fresh domestic supplies can be ready until 1938. A similar situation exists in the matter of wines. Hence, the wet leaders suggest, if London has no gold bars to ship to Washington, let it ship Haig and Haig; if Paris and Rome are short of funds, champagne and sparkling Burgundy will serve. Washington can sell these to thirsty citizens and bank the proceeds in the Treasury, and thus a nasty international problem can be solved. But His Majesty's Government is not in the whiskey business, nor is wine making among the activities of the Quai d'Orsay and the Palazzo Venezia. Therefore liquor shipments to Washington will have to come ultimately from private distillers and vintners, who, of course, would bill their own Governments for their exports. Thus the Governments would satisfy their obligations, and bring prosperity to their own producers.

**Austria's  
Angelus**

THE Feast of Saints Peter and Paul, June 29 of this year, marked a turning point in Austria's hope. On that day, Innsbruck, the capital of the Tyrol, saw a demonstration unequalled for splendor, joy, and religious faith since the memorable centennial celebration of 1909. The whole of Tyrol, as it were, turned out, 28,000 members of different patriotic organizations pouring into the Alpine city, to register the people's confidence in God, and under Him, in the manly and modest individual who now stands at Austria's helm: Chancelor Dollfuss. The celebration was particularly notable as a definite repudiation of the terrific Nazi propaganda with which Austria has been beset during the past year. No town or village, not the remotest valley escaped the din of Nazi meetings, press agitation of every description, coupled with scenes of personal violence, demonstrations and street brawls. For a time it looked as if Austria was actually going Nazi, would be "coordinated" once and for all in the German scheme, as had already befallen Bavaria and other once independent States. But God's Providence saw otherwise. The Austrian Parliament "cut off its own head," by the resignation of three of its leaders, and today the land is in

the hands of practical Catholics and genuine patriots. The supreme act on June 29 for registering the youth of the Tyrol in the country's "patriotic front" was the solemn Field Mass, which was followed by addresses. The third of these speakers, Chancelor Dollfuss himself, broke off his speech when the Angelus sounded; and, turning to Msgr. Waitz, the Bishop of Innsbruck, begged that he recite the prayers. As the simple, age-old Hail Mary's went up to Heaven from that vast throng of Tyrol's manhood, seasoned veterans and eager youth, even the most indifferent were profoundly moved. "God be with thee, Austria!" were the Chancelor's final words. The endless enthusiasm which this great event created seemed a pledge that these words would be fulfilled, and that God will stay with Austria, after her bitter trials.

**Men's Made-over  
Millinery**

WHAT becomes of men's old hats? The Federal Trade Commission supplies an interesting answer. It appears that certain manufacturers in the big cities have long made a practice of buying discarded headgear wherever they could—from trashmen, junk dealers, and old clothes collectors, as well as from haberdashery shops (whose dust bins annually yield thousands of worn chapeaux, tossed away by customers in the joy of new purchase—especially during the great national May-time shift to straw and Panamas). The salvaged hats are then cleaned, fitted with fresh linings and sweatbands, and sold at great profit to the foreign trade. This has been going on for more than two decades. But about seven years ago, an improved method of cleaning felt was invented, together with a new way of blocking crowns and stiffening brims, and as a consequence the most battered of old hats could be refinished almost overnight into a product worthy of Stetson or Mallory. The new technique (it's another example of the machine threat) made renovated hats available for domestic consumption and had an immediate and serious effect upon the sales of the quality manufacturers. Deceived by the gold-lettered dies, the "Felts de Luxe" and the "Select Quality" legends stamped into the linings, the public jumped at the bargain prices, wholly unaware that it was buying second-hand goods. When the quality producers complained, the Trade Commission investigated. It has just ordered nine New York firms to cease and desist from selling old hats for new.

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## Why the London Conference Failed

JOSEPH F. THORNING, S.J.

WHEN the World Economic Conference was first announced, I happened to be in Europe as special correspondent of AMERICA. By the time the Conference had actually got under way I was in the United States. Consequently, I had a chance to observe at first hand what the proposed meeting meant to the various peoples of Europe and what it meant to the citizens of our own Republic.

To my surprise there existed a complete misunderstanding about the prime function of the congress. In Paris, London, and Rome I heard in all well-informed quarters: "Well, we are finally to be rid of the whole burden of War debts. London is to be the logical corollary of Lausanne. The one is meaningless without the other. Europe, by practically canceling reparation payments from Germany, has set her own house in order. Nothing remains but for America to complete the work by showing equal generosity. Otherwise, we must revert to the Young Plan, one of those solutions which is unthinkable."

On the other hand, in New York, Chicago, and St. Louis, I was told by keen students of international affairs: "The world is sick of a policy of trade warfare; international commerce is suffering from creeping paralysis; we are going to reverse the trend respecting tariffs, exchange restrictions, embargoes, import quotas *et id genus omne*. The Smoot-Hawley tariff was a serious blunder. It is high time to return to economic sanity."

This fundamental misconception of the purpose of the conference must be set down as an important factor in its failure. When American acceptance of the invitation to the gathering expressly precluded any discussion of War debts, Europeans were disappointed to the point of incredulity. "That is just a concession to the known obstinacy of Congress," they said, "President Roosevelt and his responsible advisers are too familiar with the source of the world's woes to make such a senseless reservation. In July Congress will adjourn and then a sound policy, predicated upon the inexpediency of further European payments, will be formulated." Indeed, the exclusion of War debts from the agenda of the conference was not believed within the range of possibility. Newspapers in all the European capitals, echoed by their analogues in the most remote provincial centers, continued to assert that the indispensable prelude to economic recovery was the "clean slate" with respect to those inter-governmental obligations whose origin was the War.

What was the result of this misunderstanding? The conference was opened with a speech by Ramsay MacDonald, British Prime Minister, denouncing War debts as the most deadly bacteria in the world economic system. Without attempting a direct rebuttal before an audience which would have been none too sympathetic, the American Secretary of State, Cordell Hull, contended that tariff policies were the principal poisons in the rapidly thinning blood stream of a very sick world. Two em-

inent physicians had been called into consultation on the case and, since their diagnoses were radically different, was it astonishing that they should prescribe widely disparate courses of treatment?

In spite of this original divergence of outlook, valuable agreements might still have been effected, had not another, and more adventitious factor rendered the cleavage irremediable. I refer, of course, to the departure by the United States from the gold standard. Consternation and chagrin, not unmixed with resentment, were instant in countries like France, Italy, Belgium, Holland, Switzerland, Spain, Czechoslovakia, and Poland. A gold bloc was immediately formed to combat the evils of speculation in currencies and to secure American return to what was considered the only reliable measuring rod of international value. Suspension of gold payments meant only one thing to thrifty Continental investors: the dizzy cataract of inflation. The French, for example, who had seen four-fifths of their savings, their pensions, and their *rentes* disappear in the depreciation of the franc in 1924-5 were bitter in their criticism of a policy which might again endanger their hard-won financial security. For them there could be no question of adventuring upon an experiment with a managed currency.

In the meantime, the Roosevelt Administration, encouraged by the initial response to the daring adventure in recovery through a planned national economy, was unwilling to take any steps which might impede the accelerated pace of business in the United States. Higher prices were the great desideratum of the New Deal. With levels in the commodity and security markets soaring day by day, it was not considered wise to make any premature announcements about a return to gold. Since wages, prices and production costs both in industry and agriculture were to be the subject of rigorous governmental regulation, it was essential to retain as a primer and lubricant a currency, unlinked to gold, but controlled with a view to wide distribution among the masses in the form of purchasing power. Everything was to be subordinated to these needs of a planned national economy. In short, domestic recovery was to come first.

Needless to say, this decision of the United States Government split the World Economic Conference wide open. The issue was simply that of stabilization vs. non-stabilization. On one side was the gold bloc, led by Georges Bonnet, the French Finance Minister; on the opposite side was the United States, moderately supported by Australia and Canada. True to their character and traditions, the delegates of Great Britain kept on the sidelines, determined to forfeit neither friends nor favors in the quarrel and prepared to mediate where possible as well as to retain the advantage which comes from holding the balance of power. A long experience in the negotiation of Continental disputes had taught the British the virtues of a benevolent neutrality. Besides, it distracted

attention from the fact that Britain was also off gold. Now the conference was evidently at an impasse, but did not know it. Secretary Cordell Hull pleaded vigorously for action on other phases of the economic problem. Among questions still capable of consideration he listed: "Price levels, credit policy, innumerable prohibitions and restrictions strangling mutually profitable transactions, retaliation and countless other war-breeding trade practices and methods." For a moment it appeared as if the idea of worldwide action to control production, to reduce hours of labor and to increase wages in connection with currency management was becoming attractive and winning enough recruits from other delegations to warrant further study. But the gold-bloc nations stood firm and ridiculed the idea of curtailing tariff barriers or regulating trade practices as long as there existed no internationally acceptable measure of value. In substance they argued: "What good is a ten-per-cent or twenty-per-cent reduction in all tariff duties, if the American dollar or the pound sterling can be depreciated thirty per cent at will in order to offset this reduction? In fact, what significance have numbers or figures in international exchange, when you have nothing corresponding to a definite unit of value?" As the dispute became sharper, the forces of world cooperation were evidently in full retreat.

Two further moves were required in order to turn the defeat into a rout. Speaking for His Majesty's Government, Walter Runciman, one-time free-trade and President of the Board of Trade, declared that Great Britain would have no part in a worldwide program of public works in order to relieve unemployment, inasmuch as the method had already been discovered futile as well as extravagant. At the same time, Senator Key Pittman informed the conference that, in the opinion of the United States Federal Reserve Bank authorities, the time was not ripe to lay down rules for the future guidance of central banks. The groups trying to negotiate a wheat-curtailment program were scarcely able to agree on a few general principles as a basis for future discussion. On every front, economic nationalism not only consolidated its gains of the last decade but actually found itself elevated to the status of a sovereign doctrine at one of the greatest international gatherings in history.

This result was inevitable as long as statesmen, and the people whom they represented, were unwilling to make individual concessions for the sake of the public good. For that reason most international conferences since the World War have ended in disappointment and failure. Each in turn degenerated into an exhibition of national selfishness. At Geneva, as at London, meetings were merely an excuse for a statement of national policies, mutually exclusive, and inelastic with respect of the rights or interests of others. Locarno was a noble exception, because genuine sacrifices were accepted and definite commitments made. Lausanne might have been added to this lonely record. It was vitiated by a "gentlemen's agreement" which was not complemented at London. Self-interest, even enlightened self-interest, hardly possesses the virtues claimed for it by liberal philosophers.

## New Truths for Old

A. LONGFELLOW FISKE

SEVERAL years ago, a most remarkable poem appeared, the author of which I cannot recall; but there is one stanza, or rather just a few lines of it, that have remained in my memory:

O could I speak!  
Having won some hard rock-guarded peak  
Of life and of vision—  
Then, to speak new truth out strong!

These words might well constitute the prayer and heartfelt desire of the poet and even the prophet. There is unquestionably a subtle attraction to the phrase "new truth."

"To speak new truth out strong!" Can you imagine anything you could do that would give you a greater thrill—that is, if you are a thinker and are enamored of ideas? To be actually a discoverer in the world of the intellect and spirit would be equally as wonderful and glorious as to be the inventor of some marvelous new machine or of a motor thrice as efficient as the gasoline motor; or as to be Henry Hudson and find one's ship sailing the smooth benign waters of a great river, hitherto unnamed and unmapped by civilized man. What must have been the inner feelings of the Wright brothers when they made their first flight and demonstrated that Darius Green wasn't such an unmitigated fool after all, that man *could fly*? Certainly the discoverer and the inventor must know compensations and emotional rhapsodies hardly shared by any one else—unless he be the person who gives to the world a "new truth," a new philosophy—I was almost about to say, a new religion.

Then we can appreciate to some degree, at least, the keen feeling of the poet who prayed that he might "speak new truth out strong." That would be rapture indeed, the quintessence of satisfaction and elation. To create ideas, or to perfect a new methodology of old ideas, would be thrilling. To be a Plato, a John Locke, even a Herbert Spencer, who honestly believed that, in his "synthetic philosophy," he had harnessed evolution like a tough resilient belt to the wheels of progress, would unquestionably afford us many a moment of the most exalted ecstasy, when we would believe that we were discoverers in the world of ideas and were standing upon some high intellectual promontory viewing a new world. Thinkers have those high exalted moments, as well as the long dark hours of conscious defeat and discouragement. "To speak new truth out strong!" Could the man of ideas, the scholar, do anything that would give him deeper satisfaction? This would be the consummation, the realization of a lifetime of effort and purpose.

"New truth" is a magic phrase. It has always lured men, but it is a question whether it has ever exerted quite the thaumaturgic power that it exerts in these days in which we now live. Thousands, uncounted thousands, are chasing new ideas, new theories, new cults, which they deceive themselves into believing spell "new truth." Supposedly intelligent people forsake the creeds of their fathers for the weird synthesis of Oriental philosophies

known as theosophy, or for that strange medley of metaphysical and religious ideas known as Christian Science, while others chase grotesque theories of psychology, economics, and social reform. It is a case of being charmed by that one word *new*. Men like new things—new clothes, new automobiles, new houses—then why shouldn't they like, even prefer, new ideas? It is a natural presumption that a new idea, like a new broom, sweeps cleaner and is more efficient.

Youth is especially interested in things new, and in new ideas in particular. The world of youth is apt to be a narrow rather than a wide world, circumscribed by the "living present." The past, the ages that have rolled on behind us, hardly grip either the imagination or interest of youth. The past is remote, and the young fellow is apt to agree that we should "let the dead past bury its dead." He is of the opinion that the present generation is the wisest that has ever lived and is perfectly capable of building its own philosophy, religion, and economics from the ground up, as it were. "Give us new truth!" demands youth, with the most naive sincerity.

Youth is awed into worship of the present because of the greatness of our contemporary life. Seeing the skyline of New York with its looming skyscrapers, the airplane brushing its wings against ethereal clouds, automobiles speeding on macadam highways, listening to the voice of Il Duce of Italy and the King of Belgium over his radio, he concludes that the man of today is infinitely wiser than the man of yesterday. He even begins to doubt if a Nazarene Carpenter could be the Christ, and forsakes revelation for the superficialities and pedantic vaporings of atheistic "scholars." He simply fails to see that, while the world's progress has been wonderful *materially*, its spiritual progress has not kept pace at all. It is true that men of today can build ocean liners and airships, but is it also true that they can write greater poetry than Dante, greater music than Beethoven, greater drama than Shakespeare, or walk more intimately with God than did St. John, St. Francis, St. Augustine? If man today can fly with wings fashioned by the skilled hands of the plane builder, can his soul fly half as high with the wings of the spirit and of faith? Youth finds it hard to see these things, and is blinded by the bright lights of civilization's "great white way," is inclined to prefer the incandescent lamp of Edison to the "lamp of the soul," that light which is eternally the "Light of the World."

There is still another aspect to this "new-truth" question. To the honest seeker there comes, after a while, a most remarkable discovery, and yet not a discovery, since Solomon stated it centuries ago when he said that "there is nothing new under the sun." Still, the first realization of this is apt to give one a jolt, once it sinks in. There is no such thing, and there can be no such thing, as an absolutely "new" truth. There are several sides to the crystal, but the one crystal; and the diamond sends out many brilliant rays and flashes of light, but remains the one stone.

In the recording office of the past every new idea and combination of ideas, heralded as new by the modern, has

already been registered in some form or other—somebody else holds a previous copyright. Madame Blavatsky and Mrs. Besant, Mrs. Eddy, freethinkers and radicals, even Bolsheviks, anarchists, and atheists, are not in the least original, and they voice not a single new idea—their theories are old, terribly old. Many persons who think they are so fearfully, shockingly "modern" and "iconoclastic" are in reality but collectors of intellectual antiques!

The little great man of India, Mahatma Gandhi, gives to the world a philosophy which is at once Hindu and Christian spiced with Tolstoy. Mohammedanism is largely a steal from the Jewish and Christian religions. The best that is in Protestantism, whether of doctrine, culture, or practice, goes back to Catholicism and the Church. Christian theology shows unmistakable evidences of the influence of Greek thought. St. Thomas went to school to Aristotle as well as to St. Paul, and St. Augustine sat at the feet of Plato as well as of the Christian scholars of his day. The Church has always recognized the debt she has owed to pagan thought, and has believed that God intended she should absorb into her own system the best of other systems. Christianity is both a revelation and a synthesis. Modern back-to-nature movements are revivals of Rousseau. The Christian Science denial of the reality of matter finds its suggestion in the Platonic theory of ideas and in Berkeley's idealism. The transcendentalism of Emerson was as old as Buddha. And so it goes—truth is a many-sided crystal, but there is the one crystal.

The poet wants to reach "some hard rock-guarded peak of life and of vision" in order that he may "speak new truth out strong." A most laudable ambition. To guide his footsteps to these "rock-guarded peaks," we need only to remind him, and ourselves as well, that they are often not peaks at all but valleys—valleys of despair, of disillusionment, of suffering, of sacrifice. In and through experience the *old* truths come to us with a force of revelation, and so beautiful are they and so perfectly do they fit our needs that we delude ourselves into thinking that they are *our own discovery* and are *new*.

Socrates once said that "what may be your truth may not be my truth." Professor James whipped this idea into a system and called it "pragmatism." Truth, he declared, "is that which works." Unsound as is mere "workableness" as a criterion of truth, still, judged by even this narrow criterion, Christianity stands the test. Uncounted millions have found in the old truths of Christian Revelation and in the dogmas of the Church the "truth which works." It works for them. New truth? Not at all. But new truth to the soul that accepted it. "Behold I make all things new."

To the poet, then, who wants to climb to peaks of "life" and of "vision" that he may speak "new truth," may we not say: When you get there and reach those sublime heights, you will learn that your new truths will be old truths, new to you because re-discovered by you through study and insight, yes, but also through suffering. Your new truth will be the old truth of God and the Church.

## Mary's Assumption

FRANCIS P. LEBUFFE, S.J.

THE antiphon for the *Magnificat* of 2nd Vespers, sums up the spirit of the Feast of the Assumption: "Today the Virgin Mary ascended to Heaven; rejoice for she reigns with Christ forever." In many ways it is Mary's greatest feast, for it marks the crowning act of God's rich goodness to her.

The Assumption of Our Blessed Lady explicitly stresses the fact that her *body* was taken up into Heaven. It is, indeed, to be remembered that her soul had been in Heaven prior to the moment when her sacred body went thither. It is true that the word *assumption* was in early times used to designate the death of one considered to be a saint and that it was roughly equivalent to "death." But when used of Our Blessed Lady it means something definitely more: it explicitly stresses the transfer of Mary's body to Heaven; but it implies two antecedent facts: her death and resurrection; and a consequent fact: the "glorification" of her body. Thus, comprehensively, the Assumption means the glorification of Mary's resurrected body which has been taken up to Heaven.

That Our Blessed Lady died has been the universal belief of Catholics, though we do meet an occasional theologian who entered a denial. But when and where she died is by no means certain. As Pohle-Preuss succinctly states ("Mariology," Sect. 4, p. 105):

History tells us nothing about the time when Our Lady died or the circumstances of her death. Nor do we know where she was buried. Scripture is silent on all these points and the oldest extant accounts are based entirely on apocryphal sources. . . . The belief that Our Lady died rests on the law of the universality of death, from which not even the God-Man Himself was exempt.

Some state that she died at the age of sixty-nine, others at seventy-two or seventy-five. Ephesus and Jerusalem have long claimed to have had her with them in her last hours. But where the truth lies it is impossible to know. Renaudin in the latest work (1933) to be published on this subject writes ("Assumptio B. M. V. Matris Dei," p. 7): "The Church has decided nothing concerning the circumstances of her death, although it does recount some doubtful stories so that old traditions may be kept alive."

But we are certainly on more solid ground when we ask *how* Mary died. Some few, mistaking Simeon's "sword" for a material sword, would have had her die a martyr's death. But her martyrdom was a more severe one. The angel's message and its fulfilment brought to Mary the agony of Joseph's doubt; and from that time on the sword of internal martyrdom was never withdrawn from her soul; and she became the "Queen of Martyrs" when she stood beneath the Cross. Nor did she die of any of the maladies to which mankind is heir. That were unseemly and in ill accord with the gifts clearly consequent upon her Divine Maternity. She did die of *love*. Father O'Connell, S.J., puts this beautifully ("Mary's Assumption," p. 25-26):

But if neither sickness nor the debility of age nor anything similar is responsible for Mary's death, how, then, are we to ac-

count for it, to what cause must we attribute it? To this the common answer of theologians and ascetic writers is that Mary died of *love*. Suarez says (Disp. XXI, 31, dub. 1): *Vi amoris et ardentissimi desiderii, et intensissimae contemplationis*; that is, by dint of love and the most ardent desire, and by the intensity of her contemplation. . . .

To die of *love* is to succumb to death in consequence of a blow dealt at the very source of life by love itself. Love is an archer: his hand aims the shaft that severs the ties which bind soul and body together. Or again, love is a fever whose burning flame causes its victims to languish and pine away until it is utterly consumed.

Because of her preceding death this Feast was often called *Dormitio* (sleep), *Pausatio* (pausing), *Depositio* (burial). But these words were not meant to deny the resurrection and Assumption. They merely stressed one or other aspect of the Assumption set in its whole background from death to glorification. After her death, when her soul had been separated from her body for a space, it was again united thereto. Just how soon this reunion took place we have no certainty. Cabrol states (*Dictionnaire d'Archéologie Chrétienne, sub voce, Assumption*, col. 2995): "The Assumption [and so the antecedent resurrection] followed three days after death according to some, forty days according to others.

That body which had been the temple of the God-Man for nine long months must not taste death. St. Augustine's *Caro Jesu, caro Mariae* (the Flesh of Jesus is Mary's flesh) is indeed most true, for she and she alone had given of her flesh that He might be born. And the flesh of Jesus had risen and was in glory; and so the flesh of Mary must rise, too, and be glorified. It were unseemly that the human Ark of the Covenant should know corruption and become the food of devouring worms. And then too, Mary had been so closely associated with the active Redemption effected on the Cross beneath which she stood, that she should share most richly in the passive redemption. Thus was she saved through the merits of her Son from taint both of any sin (through her Immaculate Conception) and of any corruption, as she had been at the Virgin Birth and is now spared through the resurrection of her body. The old Gallican liturgy formulated this succinctly: "No pain in childbirth, no suffering in death, no dissolution in the grave, for no tomb could retain her whom earth had never sullied."

Then, Mary's body reunited to her soul, was borne swiftly to Heaven. Bellamy (*Dictionnaire de Théologie Catholique, sub voce Assumption*, col. 2128) writes: "As the passive form of the word (*assumi, assumptus*) indicates, it signifies that the Blessed Virgin was taken up to Heaven by the Divine Omnipotence, whereas Jesus Christ, on the day of the Ascension, went up thither by His own power." In the twinkling of an eye, her sacred body left behind it the swathing bands of Jewish burial, went forth from the tomb triumphantly and was at once "glorified." Because of the gift of "clarity" it shone as the noonday sun, and "agility" gave to its movements the speed of thought,

while "subtlety" made matter cease as a barrier to its progress. Immortal it now is, and neither sickness (which, indeed, it never knew) nor death can ever afflict it.

Up from the earth the sacred body passes, and out from the Heavenly courts a glorious band comes to greet their Queen. The Chaldean liturgy pictures this beautifully (cf. Guéranger, "The Time After Pentecost," Vol. IV, p. 429):

The Angels descend from on high to pay her honor;  
The Virtues animate each other;  
The Principalities unfold like flaming clouds;  
The Dominations rejoice;  
The Powers dance joyously;  
The Thrones redouble their praise;  
The Seraphim cry aloud: O blessed body of glory;  
While Cherubim extol her with their songs as she  
passes through their midst;  
The sky, the clouds, themselves bend down before her;  
The thunder claps, joining in praise of her Son;  
The rain and the dew envy her breasts,  
For they, indeed, nourished the plants,  
But she nurtured the Lord of plants.

Through the loud-acclaiming ranks of Confessors and Doctors, Virgins and Widows, Martyrs, and Holy Innocents their Queen passes. It needs the full-swelling phrases of Francis Thompson to tell of this triumphal passage and rightly may his words ("To My Godchild") be applied to her:

Pass where beneath their rangèd gonfalons  
The starry cohorts shake their shielded suns,  
The dreadful mass of their enridged spears;  
Pass where majestic the eternal peers,  
The stately choice of the great Saintdom, meet—  
A silvery segregation, globed complete  
In sandalled shadow of the Triune feet . . .  
Pass the crystalline sea, the Lampads seven.

Beyond all of creation's saved, up to the very throne of God, she passes, for if her Son is "seated at the right of God the Father," she, the Queen of Heaven, is seated at the right hand of her Son—there to reign forever.

That is the doctrine of the Assumption: that Mary's risen body is in Heaven and all the glories of a risen body are hers. No other human body, except that of her Divine Son, is now in Heaven. Other souls are there, but all other bodies have obeyed and will obey the command consigning them to dust until the sounding of the Judgment's trumpet.

The Assumption is not an article of Faith, but to call it in question or to deny it would be definitely at variance with the universal belief of the Church and exceedingly rash. But how can all this be proved? Whence comes our knowledge of the *fact* of the Assumption?

1. Did the Apostles *see* the Assumption when it occurred? There is no least tradition to that effect; and even if the Apostles had actually seen the body of Our Lady leaving the tomb and going up into the sky, that would be no proof that she had been assumed *into Heaven*.

2. Nor was an empty tomb a proof. An apocryphal tradition has it that the Apostles—miraculously assembled by God at Mary's tomb—found it empty. But (as theologians well note) even though the body had dis-

peared, and disappeared by an act of God, this might only be because God wanted to remove Mary's body—as He had done the body of Moses—lest it be an occasion of idolatry and false worship.

3. Nor can it be proved from Scripture. Turmel (Vigouroux, *Dictionnaire de la Bible*, sub voce *Assumption*, col. 1133-4) states definitely:

We reply without hesitation that there can be found neither in the old nor the New Testament any text the literal sense of which is such as to prove this sublime prerogative of Mary. It is true that the Fathers of the eighth century and the saintly doctors of the Middle Ages, in their homilies, applied various passages of the Bible to the Assumption of the Blessed Virgin. . . . But all these texts are applied to the Assumption of the Blessed Virgin in an allegorical sense.

4. The only certain foundation for a positive and unequivocal assertion that Mary's body was assumed into *Heaven* would be a direct revelation given by God. And if this revelation were given by God to all or any one of the Apostles as a matter to be believed by the Faithful and to be guarded by the Church as part of its dogmatic deposit, then and then only would the doctrine of the Assumption come within the scope of dogmas that may be infallibly defined. Theologians are quite at one in stating that the doctrine of the Assumption does lie within this restricted area of definable doctrines. This was certainly the mind of the 204 Bishops who signed the petition submitted to the Vatican Council asking that this doctrine be defined as an article of Faith.

Since Sacred Scripture fails us, we must therefore look to this other source of Revelation, i.e., Tradition or the oral teaching of the Church continuously transmitted from Apostolic times. This Tradition bursts upon us with fullness of accord in the seventh century and from that time on there is no mistaking the sense of the Faithful and of their teachers in this matter. Prior to that time we find Tradition rather silent.

What is the explanation? Of course we know that not every item of Catholic Faith was taught explicitly from the beginning and that there is a clear unfolding or development of dogma. But the great theologian Thomassin (quoted by Vigouroux, op. cit., col. 1135) indicates a reason which is peculiarly satisfying:

Since, in the first centuries, there was reason to fear a renewal of idolatry, restraint was exercised as to the honors of the Blessed Virgin, so as to give no occasion for excess therein. Pagans had adored countless goddesses, mothers of false gods. There was reason to be afraid lest they might come to pay adoration to the Mother of God.

Writing on this question of definability, Pohle-Preuss ("Mariology," Sect. 4, p. 118) notes:

A long step forward has been taken by setting aside the historic method and basing the argument on strictly dogmatic grounds. The theological as well as the Scriptural argument seem in this question to have but a secondary and subsidiary value, and the case for the Assumption rests mainly on an ecclesiastical tradition which has all the distinguishing characteristics of Apostolicity.

But leaving the intricacies of the doctrine to the theologians, as faithful children of the Church we rejoice unfeignedly because of the glory that has come to our Mother. Our joyful prayer may rightly take the form of the old Sequence:

Today our earth sends thee  
 To the Heavenly court,  
 As the wise woman of Thecua to King David,  
 As the Sunamitess to Eliseus;  
 That we exiles may be recalled,  
 And we who are cast down may be raised up  
 To eternal joys,  
 Where thou art in glory, Amen.

We may not keep the "Lent of the Mother of God," as did the Greeks for a week before the Feast, or for a fortnight, as did the Copts of the Nile valley. But we can keep our hearts free from taint of the world and imitate our Mother's sinlessness, "that we who are not able to please thee by our deeds, may be saved by the intercession of the Mother of thy Son."

## Moscow's Starvation Colony

JOHN LAFARGE, S.J.

**A**LITTLE over a year ago, Messrs. Molotov, President of the Soviet Council of People's Commissars, and Stalin, Secretary of the Central Committee of the Communist (Bolshevik) party, issued a startling decree on the marketing of agricultural products. Turning back through my files of the Moscow *Izvestiya* to the issue of May 7, 1933, I find considerable interest in re-reading this decree in the light of subsequent events. The success, so runs the preamble, which has been attained in the two or three previous years by the collective farms (*kolkhozy*) and the State farms (*sovkhozy*) in producing grain, together with the increased production of merchandise under the Five Year plan, made it possible to develop the system of exchange between the collective farms and the cities. By such an exchange, the cities were provided with food, the peasants with manufactures.

Now the Government was prepared to go further. The collective farms were to be released from part of their quota of food stuffs to be delivered to the Government, while the quota was to be raised that is assigned to the State farms. The most remarkable innovation was, that after the completion of the 1932 food program, that is to say, after January 15, 1933, the collective farms and the collective farmers were "to be granted full permission for unobstructed sale of the remains of their grain, according to their own judgment, in bazaars, in markets and in the stores of the collective farms, obliging the local organs of the Government to show entire cooperation therein to the collective farms and farmers," while taking precautions against speculators, etc.

In accordance with the provisions of this plan, Ukrainia, the North Caucasus, and the black-earth district had their quotas of collective-farm deliveries for 1932 reduced from 434, 154 and 128 million poods, respectively to 356, 136, and 116 ditto. Ukrainia was, absolutely, the greatest beneficiary of the plan.

Now the world is informed, again from official Soviet sources, that the whole thing was a ghastly mistake. A terrible "error" (*oshibok*) was perpetrated by Messrs. Molotov and Stalin. Why? Because the license granted to the wretched Ukrainians to indulge in trade at their local bazaars and markets *mis-educated* them; it instilled into the perverse minds of these 50,000,000 people, the race of Mazeppa, Tarass Bulba, and Shevchenko, the notion that there might be *some* duty in life other than that of delivering to the Government all their farm products all the time to their maximum capacity.

The dire results of this piece of indulgence were told at great length by Comrade P. P. Postyshev, designated by Walter Duranty as "one of the Soviet's hard young men," in his discourse to the Communist (Bolshevik) party of Ukrainia on June 10, 1933, and published with his portrait in the Moscow *Pravda* for June 22. Deplorable beyond measure are the results of mismanagement and waste in the collective farms of Ukrainia, as described by Mr. Postyshev. It is mistaken, he says, to lay the blame for the breakdown upon the rain. Not serious is that, and no one will believe such an explanation. There has been a breakdown of "Bolshevik watchfulness." Against what? Against a host of insidious enemies, which he enumerates. Ukrainia is honeycombed with counter-revolutionary and bourgeois elements; and poisoned with a recrudescence of Ukrainian national spirit. The "nationalistic, chauvinistic, bourgeois" spirit of the Ukrainian patriots and adventurers, of Professor Hrushevsky, the Hetman Skoropadsky, General Petlura, Makhno, etc., are reviving. Communist party meetings are consumed in the discussion of points of Ukrainian grammar. "The absence of Bolshevik watchfulness has led to the party organizations in Ukrainia being befouled with Petlurist, Makhnist, White-Guardist espionage and anti-Soviet elements," and thus to the sabotage of the Government's food program.

Hence his solemn warning against repeating "the error of last year." It is evident, Postyshev observes, that when last year "a blow was dealt against the prior delivery of grain to the Government as the prime duty of the collective farms and farmers, by permitting, instead, . . . the merchandising of a notable proportion of grain . . . not only were the collective farmers not educated in their new, Socialist task, but, on the contrary, selfish, petty-bourgeois, individualistic, disruptive ideas were encouraged among the collective farmers." The class enemy exploited the opportunity offered him by this decree, and "the sluices were burst wide open for kulak agitation." The Ukrainian Communist party so interpreted the decree that within eight or ten days after their pronouncement the deliveries of grain practically ceased. The policy for the future will be a strengthening of the party organization in Ukrainia.

What, then, has actually happened, to cause so complete a face-about on the part of the Soviet Government? Since Ukrainia and North Caucasus are "the decisive regions of the country," as the *Pravda* remarks in its editorial for

June 22, the food situation in those parts is of supreme importance for the physical existence of the Russian people. "July, August, September are the decisive months," says the same editorial, "of the present year. In July of last year the grain-crop program yielded only 1.8 per cent, and in August, 11.2 per cent of the year's plan. Those two months last year practically went into the dust bin." The story of shortage in the program is confirmed by the Ukrainian Communist press, such as the Kharkov *Visty*, which reported on April 24, 1933, that "Ukrainia, in general, had fulfilled only 20.8 per cent of its sowing program." Since May 1 the Soviet Government has forbidden any newspapers to be sent from Ukrainia, so that further data from this source will not at present be available.

Evidently the Government is far from willing that the whole story, whether economic or political, be told. Maude Radford Warren, whose experiences in "trying to see Russia" were published in the New York *Herald Tribune* on May 7, 1933 (the anniversary of the Stalin-Molotov decree) after finding it impossible to visit the collective farms near Moscow, was warned by a fellow-American that she would have no better luck in Kiev, the ancient capital of Ukrainia. And she didn't. "The tourist officer in Kiev kept saying in German 'Impossible.'" Corliss and Margaret Lamont recently toured Russia wide-eyed, with the best possible introductions, and in the company of Mrs. Frankel, who told them the nicest things to see. They caught Ukrainia at two corners, Kharkov and Kiev. At Kharkov, Mr. Lamont suffered violent indigestion. No pharmacy in the town could give him relief, for one essential drug was missing. Happily, the local G. P. U. supplied the needed ingredient, and he recovered. But one wonders what happens to the folk to whom the G. P. U. do not supply the needed ingredients. In Kiev their time was taken up by examining the state of the coffins in the monastery crypt. As to the situation on which, according to official statement, hinge the life and death of these millions of human beings, they observed this much (page 243):

On a hill across the way is an heroic standing figure of Lenin done in different colored grasses. A young Communist joins us on this walk. He does not think that the food situation has become much better during the last month and implies that the new crop is somewhat of a disappointment. Owing to inefficiency on the collectives there has been a great spoliation of sugar beets and other vegetables [The *Journal de Fabricants de Sucre* for June 17, 1933, noted that Russia, after having produced nearly 2,000,000 tons of sugar a few years ago, now finds her production gone back to 800,000 tons, whereas by now it was to have reached 5,000,000 tons]. He thinks that the Government will solve the problem by exporting far less foodstuffs during the next year.

But from other non-personally conducted sources a mass of testimony is accumulating to the appalling fact that the great Ukrainian nation, in Soviet Russia, is confronted by the alternatives of starvation at home or deportation to a hell on earth in Siberia. Culturally, morally, and religiously, the Ukrainian peasantry have stood higher than the peasantry of Great Russia. They are now, according to all accounts, paying the penalty. G. M. Godden, in the London *Tablet* for July 1, 1933, quotes a few

of the hundreds of letters from Ukrainians and German colonists that have made their way out of Russia despite all hindrances, and are, says the *Tablet*, completely vouched for as to authenticity. The story they tell is one of uniform terror and agony. Of March 19, 1933:

We were unloaded from a wagon on the open steppe (Siberia). At first we had no shelter from rain and snow, and fifty people were lodged in a hovel fourteen yards long by six yards wide. Typhus and smallpox soon broke out. Our food is decreased constantly.

Of April 13, 1933:

We were fetched away during the night, without food and without warm clothes. We could only keep what we had on. We were more than a hundred families in our Kulak encampment. . . . Thirty people were in one room of our barracks; now all are dead except my wife and I and our child. We had to cut wood in forty-nine degrees of frost, our feet only wrapped in old sacks; and we have almost nothing to eat.

Of April 25, 1933:

Most of the people, even those working on the collective farms, have no bread; it is all delivered up, we are compelled to give it. Those who refuse to give up corn are sentenced to imprisonment. Many men are dying here. Many are swollen; then they die of hunger.

But we do not need to go abroad for testimony. Among the Ukrainians in the United States the news of similar conditions, whether from the population at home, forbidden to leave the starvation area, or from the deportees to Siberia and the lumber camps, tells the same story. In answer to Walter Duranty's glib denials of starvation in Ukrainia, North Caucasus, and the Lower Volga, Katherine E. Schutock, of Jackson Heights, N. Y., wrote in the New York *Times* for April 6, 1933, that "private letters from persons in these regions indicate that thousands have already died and more are dying of starvation." And she adds:

Most of the letters I have seen end thus: "If you do not hear from us again, you can be sure we are not alive." . . .

The Soviet Government is repeating the deeds of 1921, when the famine situation was not known until it was too late to help those five millions in the Ukraine who died of starvation just on account of false information.

Let us briefly review. The Government plan for supplying food from Ukrainia, the Soviet's greatest natural treasure, broke down, in the words of *Pravda*, and the fundamental cause therefor were "anti-Soviet elements," making use of the Government's "error."

Ukrainia, politically, is the greatest thorn in the side of the Soviet regime; since her nationalist (not to speak of religious) spirit, is the principal menace to the existing order of things.

As a consequence of their failure to comply with an impossible condition, the Government is at war with the Ukrainian people. In the G. P. U., with its special armed divisions for agriculture, which have existed since 1930, the machinery is at hand for this type of warfare.

Yet, on May 7, 1932, the Ukrainians, together with the other agricultural peoples of Russia, were "led into temptation." Were Messrs. Stalin and Molotov so ignorant, so naive, that they were unaware of the elementary fact that a "chauvinistic, nationalistic" people soaked in bourgeoisie, would naturally, under such con-

ditions, not feel enthusiastic about starving themselves to death, in order that the Communist Red Army, the G. P. U., and the officials of the Kremlin might be fed? Were they led into temptation, "mis-educated," *deliberately*? Are the Soviet rulers but guileless empiricists, trusting to human goodness? Or was the chance seen, prior to May, 1932, to deal a vital blow to this civilized, Christian, and bourgeois group, while battering their land into a starvation colony? But a desperate agricultural crisis is a shaky foundation on which to build industry and world trade.

## Education

### For Novice High-School Teachers

DANIEL M. O'CONNELL, S.J.

THE following points lay no claim to originality or magic. They have been approved or suggested by various principals and other practical educators. They are offered in the belief that they will be helpful to teachers beginning the first year of their work in a Catholic high school.

1. You cannot teach without discipline. Have it from the first moment. Orderly, interesting, manly teaching will help more than tirades or threats. Plan beforehand your disciplinary system. Keep discipline yourself. Sending a student to the principal should be a last resort. Never strike a student. It's against State laws, and shows a humiliating lack of self-control. Be slow with sarcasm or "wisecracking"; it may ruin your discipline. "Don't smile before Christmas" contains a precious grain of truth in its hyperbole. Popularity not built on respect for the teacher is a delusion. Classes are uncanny in sensing an "easy" teacher. Ultimately the test is leading the student to the higher things of mind and soul.

2. Your first duty is teaching, not extra curriculars, not self-improvement, but the improvement of the student. It's hard work, but a vocation. Get down to the proper level of his mind. A first-year student is probably minus ten years of your academic training, so reverse your mental car at least nine years and teach the first-year-high student, your other self of nine or ten years ago, not your present self. Repetition, drill, essential for all of us, is nine times more so for your student. So don't give the meaning of a difficult English word once, and expect nine students out of ten to know it a week later.

3. Give the student every chance to reason for himself. Your office is to stimulate and guide, to make him do the mental work, even the mechanical work. Let the student do the writing on the board. It's a public appearance for him. Develop self-expression not in yourself but in the student. Twenty out of every thirty minutes should be student expression. Try to compress your self-expression to the ten minutes. Show him how to read aloud, talk aloud; make him do both, even to teaching. In this and in other matters, each student is an individual problem. Try to solve it. His talking aloud is almost the criterion of his education. He will be satisfied too often in response to your question to say "yes," "no," "um hum." His

every answer should be in full, grammatical sentences, the best exercise of his vocal self-expression. He will be content to mouth his answer in a whisper, if you will tolerate it. But don't. The best elocution is in the regular class periods, when the student is required to read out loud and express himself out loud as a young gentleman, composed of a rational spirit and awkward body. This can be done in every class, even mathematics.

4. English, written and oral, should be taught and spoken in every class and by every instructor. Good English is the culmination of all instruction. It is too often snubbed as a "poor white" for broken Latin-English, etc. Even the graduate schools complain about the lack of ordinary English essentials in punctuation, spelling, and refined expression. An education-wide drive for good English should be begun at least in first-year-high classes of every subject taught, foreign language, history, mathematics, religion; all should be a part of instruction in written and oral English. Arouse interest in the reading and study of prescribed English books, especially the classics, even using the ballyhoo of modern advertising—"such books are read now or never." Show the student how to grasp the sense of words, sentences, paragraphs; the spirit of the whole. Start him on the proper use of his own notebook. Insist on book-reports. Don't give vague compositions; outline the subjects.

5. Have every teaching hour planned carefully on paper, *e.g.*, in Latin, so much time for memory lesson, for translation, for general quiz, so much time for *praelectio*. Know just what you are going to do next, and how much time it will take. Be definite in the next day's assignments, so that students see exactly what you want them to do in every branch.

6. Ask every student every day some questions of recitation. Unexpectedness of the call makes for attention. Open class work briskly; fall immediately to work—no dawdling. Learn skill in asking questions and varied repetitions that clear the matter. Know how much time you will allow a student for an answer, the idea being to get best results in shortest time. If colored chalk helps, use it even though the janitor kicks. *Concertatio*s can be very helpful.

The discipline of a class largely depends on good teaching. If the teacher is quick, alert, orderly, knows how to give work, and how to have it recited, he will keep the students so busy and interested that they will not wish to misbehave. Get students at times to correct each other's papers. Have set signs for set faults. Teacher is final corrector, but class can do all the technical correcting. This helps them and the teacher. Give a set time for correcting—*e.g.*, five minutes. Have the corrector put his name on the paper and assign notes. This will help his own progress.

7. Volumes have been written on "How To Study," so this point will be brief. Isn't perhaps the simplest method in first year high to show the student how to assimilate the sense of every passage, at times challenging his interpretation; the final test being its expression in correct English?

8. You have high ideals about character training, on doing right for its own sake. Don't miss the easy and obvious occasions. Explain the nature of deceit in examinations or athletics (or politics or banking) and apply the school's fullest penalty to cheating. I spoke above of requiring answers in complete sentences. That is at least an exercise of industry. So are politeness, courtesy, neatness, and other acts of self-control. Some of them may appear formal to you now, but they are good training for character, as memorizing is for a mental faculty. Teach thrift, *v.g.*, check extravagant class projects for spending parents' money. Never accept an exercise in pencil, without A. M. D. G. and the student's name and subject at the top, without proper indentation, spelling, punctuation, grammar. Chewing gum, or even tobacco, lazy postures, yawning, are no moral fault, still they are a distraction for a first-year-high class.

9. Assign rational daily home work for the student, not a mere scribbling of lines, but an application of your principles (No. 7 above) on "How to Study," to summarize and to express the results in the next day's recitation. Parents will appreciate such home work.

10. You will have many opportunities to practice the self-denial you profess: *v.g.*, follow the syllabus and cooperate with your principal and fellow-teachers. If you never volunteer, and are not asked to lend a helping hand, there's something wrong in your academic, perhaps spiritual, Denmark. Be polite to students too; be thrifty yourself, take care of the school property, lights, win-

dows, etc., in a spirit of religious poverty, or as in your own home; be prompt, as an example of obedience, though you break a leg or two in the effort; correct your exercises; prepare your lessons; help a slow student outside of class, and don't forget that such a student's and every student's and your fellow-teacher's reputation is sacred.

11. Be friendly to and by all means interested in the student, but by no means familiar. Beware of favoritism, or nagging an individual. Even the class leaders should be cut down, when wrong, just as anybody else. There is nothing students resent more than the appearance of favoritism. And appreciation! Youth and maturity alike need that, even rough-necks, but it is not a sentimental leaning toward anyone. Classes appreciate strictness, even severity, when it goes on a straight line. They hate sentimentality, which is a crooked and dangerous line. However, consult your principal or spiritual father before you flunk a whole class, or do a like unusual deed. Poor teaching may be the trouble. Be ready to admit it.

12. As a teacher in a Catholic school, your religious vocation should show its influence on your whole outlook on life. Don't be afraid to talk of spiritual matters, but do so naturally, as you talk of an academic subject. Make them parts of your class assignments. In both, be sure that you are talking intelligently to the minds before you, not merely talking your own mind out loud. Again, it is not easy to reverse your mental machine nine or ten years. But unless you do, you are not merely a poor teacher, but in debt to the students—even to restitution.

## Sociology

# Curbing Kidnaping

PAUL L. BLAKELY, S.J.

**I**N the year of Our Lord's salvation, 1665, the most noble Duke of York, having before his eyes the weal of his trusty and not so trusty lieges in the sulky colony that bore his style, caused to be promulgated a law for the punishment of kidnaping. "If any person stealeth forcibly or carrieth away any man or mankind," was its tenor, "he shall be put to death." Whether this law was enacted in answer to an increase in the crime, I leave for the decision of the learned. But nearly 270 years later, that increase is responsible for the re-enactment in six States of the law of the most noble Duke. The crime has become so common that the whole country is at last awake to the necessity of curbing it.

Chief of Police Gerk, of St. Louis, who tabulated the figures last year, states that in 1931 there were 208 kidnapings for ransom, and "at least ten times that number not reported." In 1930 and 1931, according to Robert Isham Randolph, formerly head of the Chicago Crime Commission, 400 cities reported kidnapings, and about 2,000 persons paid kidnapers for their release. Commenting on the conviction secured at Kansas City, and the subsequent imposition of the death penalty, the Attorney General of the United States expressed an idea that has

probably occurred to the slowest among us. "Kidnaping can be stopped," said Mr. Cummings, "if heavy penalties can be inflicted a sufficient number of times. It would then cease to be a popular criminal activity." That goes as well, most of us think, for other popular crimes, such as racketeering and highway robbery.

But convictions are not easily secured. You cannot convict without a criminal in the dock, and kidnapers rarely stand in it. It is unfortunate that in so many cases, the first thought of the victim's family and associates is to keep the facts from the State authorities. That desire is founded on a widespread distrust, for which there is some justification, of the effectiveness or honesty, or both, of the police. Fathers begin an independent search when a child is kidnaped, and without expert advice undertake to answer letters sent by the kidnapers. In some well-known cases, recourse was had to underworld characters who were engaged, at a high fee, to do the work that properly belonged to the police. Not infrequently, the victims' families pledge themselves to refuse to give evidence should the kidnapers be captured, or to give any information to the police which might lead to their capture.

Such promises are, naturally, acclaimed by the yellow press. Yet even educated persons often strangely fail to understand that they are not only unlawful, but, probably, the chief reason why kidnaping flourishes. Were kidnaping merely a private offense against an individual, condonation could be tolerated, but it is not. Primarily it is an offense against God and the State. Acting under the authority of God, the State must avenge it, and every good citizen is bound, morally as well as legally to lend his aid, as may be required, to capture the criminals, and to punish them. Obviously, the criminal can have no better protection than a witness who refuses to testify.

It is even worse when public officials enter into what is practically, and often legally as well, a conspiracy to compound a felony. There have been cases from which, "because of solicitude for the family," both the police and the district attorney have retired, leaving the control of matters in the hands of criminals. I have heard of an instance, not wholly authenticated, of an officer who, after acting as "contact man," actually consented to pay off the kidnapers. This is plainly an unlawful evasion of the sworn duty of the representative of the State. It is an official admission that this frightful crime must not be prosecuted by the State, but left as a protected source of revenue to criminals. Such evasion does not mean immunity for kidnapers, and nothing more. As far as it goes, it means the breakdown of law and order.

In its issue for July 27, the *New York Law Journal* remarks editorially that as long as relatives and friends band together to pay ransom and withhold information from the police, crime is encouraged to such an extent that "no man or woman or child, the fortunes of whose families can afford a liberal ransom, is safe from kidnaping." That is quite true, but even more serious is the fact that such conduct weakens the authority of the State by making crime safe as well as profitable. As the *Law Journal* observes, "there is no other crime of which it is true that dozens of innocent persons cooperate with the criminals in securing the object of the crime."

Doubtless the strongest curb on kidnaping would be relentless enforcement of the existing laws. As obstacles to that enforcement we have ineffective police systems, and relatives who actually cooperate with the criminals. Against the first barrier, nothing will avail but patient education. Against the second, legislation which makes it a crime to open negotiations independently of the police, or to pay ransom, has been proposed.

At first sight, such legislation seems advisable. Were ransom refused in every case, kidnaping would cease, for there would be no profit in it. Moreover, if every one who had any knowledge of the crime were bound under penalty to communicate with the police immediately, and not a week later, the chance of capturing the prisoner would be considerably enlarged. The chief objection to the law is that it probably could not be enforced. District attorneys might, possibly, secure indictments, but the average juror would probably decide that the father of a child is entitled to go to any lengths for its protection. Juries would hardly convict the father who paid ransom,

and got his child back. It is quite inconceivable that they would jail a father who paid ransom, and was double-crossed.

Frank J. Loesch, of the Chicago Crime Commission, proposes legislation of a more desirable kind. He would have the legislatures create secret police groups, something like the Federal Secret Service, to gather testimony, and to provide full protection for all witnesses. These boards would work with the Federal authorities, particularly with the Division of Investigation which J. Edgar Hoover, of the Department of Justice, was recently directed to organize.

As to punishment, the State is assuredly justified in adopting the death penalty for kidnapers. It may even be argued that proper regard for the welfare of the community makes it obligatory on the State to exact this punishment. Were the penalty actually twenty years, and were our investigators as uniformly successful in capturing criminals and gathering evidence, as those of Scotland Yard, for instance, we might, possibly, rest satisfied. But a sentence of twenty years in an American penitentiary need not mean even ten. The creation of the boards suggested by Mr. Loesch would facilitate the capture of kidnapers, and protect witnesses who can testify against them. Thereafter, the speedy exaction of the death penalty would quickly convince prospective kidnapers that the business does not pay. Short of some such plan, kidnaping will certainly increase. With the repeal of the Eighteenth Amendment, hordes of criminals now engaged in bootlegging will undoubtedly be attracted to a way of making a living which at present is profitable and fairly safe.

Kidnaping has thrown into shameful relief our irresolute policy in dealing with crime and the criminal. What is needed at this juncture, even more than special legislation and a hue and cry against kidnapers, is a sober investigation of the causes which make us distinguished among all peoples for lawlessness and disrespect for authority. Only then can we plan a campaign against crime with some hope of success.

#### I HAVE BUILT

What are these measured words my hand has wrought?  
Here is a bar of song; and here a scrap  
Of logic; here a mimic thunderclap  
Of epic storying the world distraught.  
A drop, a slender drop and a dram from the tap  
Of wisdom's cask my little cup has caught.  
But what's it all? A stroke between wink and nap?  
A futile pen-stroke? Sturdier hands, mayhap,  
Had done great things. Then set my sum at nought?

You laugh and say I might have built a bridge,  
A lean, strong, rigid tentacle of steel,  
Across some thwarting gulf from ridge to ridge;  
And so I might, with grace to boot and wheel;

And so I might (and wealth in every beam);  
But I have built a ladder to the skies;  
A phantom span as touchless as a dream,  
Yet real enough. Then come! Come let us rise.

LEGARDE S. DOUGHTY.

## With Scrip and Staff

RECENTLY, to his delight, the Pilgrim was invited to join the expedition set on foot by the National Association of Unusual Adventurers to explore the as yet untrdden sections of the great State of Rhode Island. Leaving the Anchoret in an ice-box to keep him cool during my absence, I fared forth with as little luggage as could be conveyed upon an ordinary freight car, and in a few hours found myself saying farewell to the enticements of Apponaug, East Greenwich, Davisville, and points south. With beating heart I saw unfold before me that mysterious realm once inhabited, it is said, by hordes of Hazards, Freemans, Wilburs, and other such tribes; remnants of whom may still be detected in some of the more inaccessible mountain mesas and country clubs of the Rhode Island Sierras.

Toward the evening of the fifth day, after hours of wandering over the intolerable alkaline plains, I was seized, as often occurs with great explorers, by an unaccountable craving for English Breakfast Tea (with lemon, please, and just one pimento sandwich). My tongue began to hang from its usual perch, and I lost all sense of direction, punctuation, and analogy. As the agony reached its crisis, Providence (from on high, not R. I.) came to my rescue. A monastery; no, a convent or nunnery barred my path. There, I felt instinctively, I could find tea, and possibly a sandwich. Bringing down with a crash the great brass knocker of the convent door, I awaited the Portress. Soon the door opened, and an unmistakable Freeman—or was it a Coggeshall?—opened the door. "Step in, Sir," said the Portress, in purest Narragansett tones, "and hev some *tea*." Was it mind reading? Or my Guardian Angel? No time to speculate. I sank into the proffered wicker chair, and was soon rewarded not only with tea, but with plenty of hot water to weaken it with. "Recommend these biscuits for yore digeschun," remarked the Portress, in the motherly, but abstracted manner of her race.

The body being now refreshed, the mind became curious. "To what sisterhood do you belong?" I asked the Portress. "Are you contemplatives, or given to the active life?"

"We are interdenominational," was her answer. "For further information you had better talk to the Mother Prioress."

This good lady, on her appearance, made me feel wholly at ease. She was a charming and gracious soul; and told me just what the Sisters of the Blessed Harmony had in mind. "Harmonians," she explained, "are of all denominations. No; not just Anglicans; though we have *some* of them, particularly to give atmosphere. If there were but a Roman or two!" she added somewhat wistfully. "I myself am a Universalist, which, you see, keeps the peace in the community between the Presbyterian Sisters from Massachusetts, the Congregationalists from Connecticut, and the Baptists from Rhode Island. But we do agree

on the tea; and that means *so* much to poor travelers."

"What an amazing concept," I exclaimed. "And I must not forget to thank you for your hospitality. Pray what was your inspiration?"

"Our guidance," replied the Prioress, "came from a little paragraph in the *Christian Century*." From the folds of her ample habit she produced the issue of that weekly for July 26, 1933, wherein a correspondent writes:

In your issue of July 5 a brief note from Susan Miles caught my attention—"Why not a Protestant Sisterhood?" This question has long been in my mind. There should be an interdenominational order vowed to poverty, chastity, obedience, service, where unattached women whose hearts and minds are eager for usefulness might find an outlet constructive to society.

True, the Episcopal church does maintain such orders but for the many outside that sect there is no legitimate field for their aspirations and activities. Why does not Miss Miles begin such a movement?

Marveling at the promptness with which this proposal had been realized, I walked around the cloister, and observed the humility of the Dry Methodist Sister Refectorian, as she set out upon the table tiny bottles of beer, "just to keep peace in the community," explained the Prioress. "It really does help," she added.

As we reached the door, where the Portress kindly provided me with an orange and a volume of essays by Sir Arthur Helps, the Prioress bade me goodbye. "I know what is in your Roman mind," she remarked, smilingly. "You wonder how we shall ever get along. Well, I sometimes wonder myself. But our proposition does show that Protestant women have learned the beauty of Catholic Sisters' life, and that nuns are actuated by a positive, constructive ideal, not by mere longings to flee the world."

THE plan of the interdenominational nunnery is reason itself, in comparison with the scheme that has actually been peddled around France for years by anti-clerical politicians, who are in mortal fear lest the Carthusian monks will some day return to the Grande Chartreuse, in the mountains of Dauphiny. Expelled in 1903 from the monastery which they had rebuilt eight times since its foundation by St. Bruno in 1084, the monks have never given up hope. A "House of Rest for Tired Intellectuals" is the scheme that has been advertised as a "university" project: *Maison Universitaire*, creating the impression that it fills the entire monastic structure. In reality, however, only the old monastery guest house could possibly be made available. The people of Dauphiny, jealous of the honor of their country and realizing that tourists expect Catholic things in a Catholic land, term the proposed "House of Rest" the *Auberge des Coucous*: "Cuckoo Inn." On June 16 of this year the Catholic Action League of Dauphiny addressed a protest to 132 rectors of the universities of France and eighty-two deans of the Faculties of France, in which they showed up the deceptive circulars that had been sent to the universities. American tourists in France would do well to help the cause of the Grande Chartreuse, by sending their own protests over the misuse of the monastery to the French Ministry of Fine Arts.

THE PILGRIM.

Literature**Ariosto the Humanist**

GERALD G. WALSH, S.J.

HERE are many indications that interest in political Fascism is awakening in our midst the same sort of enthusiasm for Italian literature which Bismarckian imperialism awakened for German, and Pan-Americanism for Spanish literature. American students, it has been observed, are flocking to Bologna for the summer courses in *Italianità*. American College catalogues have begun to reveal, in spite of the recent depression, new life in the Italian department. The Italy-America Society Bulletin has assumed this year more ambitious proportions; its news about the annual *Lectura Dantis* in New York and various *Conversazioni* reveals the increasing momentum of this *Risorgimento*. There was a very general welcome given to the "Golden Book of Italian Poetry" published last year. And so on.

We may take it for granted, therefore, that during this quatercentenary of Ariosto's death there will be a good deal of fingering of the "Orlando Furioso" at least in translation. It must be said at once that Ariosto has not been happy in his English translators. There is an old-fashioned rendering by Queen Elizabeth's godson, Sir John Harrington, about which Mrs. Helen Parry Eden, in her delightful article in *Thought* (September, 1927), very truly observes that it is not "a distinguished one." Hoole's translation sometimes appears in quotation books, but it is hardly better than the now happily forgotten rendering of Mr. Huggins. The only translation that can fairly be recommended is the one by William Stewart Rose, the friend of Walter Scott; but even Rose realized that he was in danger of transferring "an air from the harp to the hurdy gurdy." However, Rose's rendering keeps close to the sense, and imitates the rhyme even though his lines of ten syllables do not convey the same impression to the ear as the eleven syllable lines of the original.

As for Lodovico Ariosto himself, all (and somewhat more than all) that need be known about him and his "background" in Ferrara may be learned from Edmund Gardner's altogether admirable "King of Court Poets," which is the best book on Ariosto in English, and one of the best in any language.

Ariosto's life coincides almost exactly with the Renaissance. He came into the world just as the Middle Ages were dying, as Mr. Chesterton once said, "of a broken heart"; and he went out of it just as the modern world was being born, as one might add, "with a broken head." Ariosto was born September 8, 1474. In that year the pulsations of the genuinely medieval heart are all but stilled. In that year Antonio Loredano and Matthew Corvinus are still valiantly fighting the Moslem menace in Eastern Europe; but the flame of the crusading spirit is sputtering out. No one is really fighting with passion for the Cross and Christendom. In that year Isabella came to the throne of Castille, and ended medieval Spain.

In that year the very un-medieval Edward IV of England was trying with a skill worthy of Machiavelli (who was then aged three) to spin a diplomatic web around the "Spider" King Louis XI of France. In that year a Holy Roman Emperor—the last to be crowned in Rome—was egging on the Swiss to revolt, with a calculating expediency more familiar to the modern world. Meanwhile in Ferrara, where Ariosto was to achieve his greatness, the Renaissance was in full blossom in that famous (and in part infamous) Court of Ercole d'Este, with its medley of poets and painters, Latinists and buffoons. In this very year of 1474 the young Savonarola was exasperated by the increasing paganism there, and betook himself to the Dominican novitiate of Bologna.

By the time Ariosto was eighteen the High Renaissance was in full blast. In 1492, the Catholic Kings ended forever the Orientalizing menace of the Moors, and the disintegrating influence of the Jews in Spain, and allowed the great people of that emancipated nation to enter upon a period of extraordinary progressiveness which lasted for more than a century. In the same year Columbus opened up America; and the Borgia Pope began that series of typically Renaissance Pontiffs which includes Julius II and Leo X and closes with Clement VII.

Ariosto died on July 6, 1533. By that time the definitely modern world had begun. It was the year of the first treaty between Austria and the Turks; it was the year when Cranmer was made Archbishop of Canterbury, and when England was broken from Christendom; one year earlier Protestantism had taken root by the Peace of Nuremberg; and one year later St. Ignatius was to launch the little band that was to play so important a role in the Counter-Reformation.

Altogether it was an age in which a great many things were being thought and said and done; and to nearly all these things Lodovico Ariosto was very much alive. If he got a late start in Latinity, which was then the external sign of inward Humanism, he soon caught up with his friends. There is a convention among certain scholars to look down on the Latin of the Renaissance. Ariosto was by no means the best of the Latinists, but only those who have tried very hard to write Latin verses will understand how much mental discipline and how much cultivation of taste, how much practical Humanism, that is, is required to write as Ariosto could write. I pick out four stanzas which are among the first of Ariosto's printed verses, not because Catholicism can approve their Pagan and *dolce far niente* spirit, but because I believe we should have a brighter hope of real Humanism in this country if all our college graduates in liberal arts would begin by canalizing their exuberant creativeness in streams of music as soft and limpid as Ariosto's Latin lines.

Quid Galliarum navibus aut equis  
Paret minatus Carolus asperi  
Furore militis tremendo  
Turribus ausoniis ruinam,  
Rursus quid hostis prospiciat sibi,  
Me nulla tangat cura, sub arbuto  
Iacentem aquae ad murmur cadentis  
Dum segetes Corydona flavae

Durum fatigant. Philiroe, meum  
Si mutuum optas, ut mihi saepius  
Dixisti, amorem, fac corolla  
Purpureo variata flore  
Amantis udum circum eat caput,  
Quam tu nitenti nexueris manu;  
Mecum caespite hoc recumbens  
Ad cytharam canito suave.

I should like to leave those verses just as they stand for the earnest meditation of all aspiring Humanists; or at most to add the comment of Giosuè Carducci in his excellent work "La Gioventù di Lodovico Ariosto e le sue Poesie Latine." Carducci (whom I should not care to quote in every connection) says that little poem is "una cosellina quasi perfetta," which means more than just "a perfect little gem." However, here in very rude measures somewhat remotely resembling the beat of the Latin feet is a rough, a very rough rendering:

## I

What though the Frenchmen, horses and ships and all  
Charles be preparing, gnashing his teeth the while,  
With fearful martial rage and fury,  
Threatening Italy with disaster;  
What though the Romans plan for a strong defense;  
Me not the lightest worry shall agitate  
In shadows deep beside the river,  
Dreaming while Corydon reaps the corn-fields.

## II

Philiroe, come Philiroe, my Love;  
Oft have we pledged each love in return for love.  
A tiny crown of twisted violets  
Weave for the brow of thy fondest lover;  
Weave it with dainty, roseate fingers; then  
Place it upon me, brushing the dew aside,  
As, here we loll upon the green sward,  
Fluting and singing the hours away.

But Classicism, even when it is the Classicism of the young Ariosto, is not Humanism. The first quality of a real Humanist is to be human; and that Ariosto was, not merely in the sense of being rational and very much alive (*animal rationale*), but in the humbler meaning of possessing the simple virtues of domestic piety, companionableness, and humor. One of the pleasantest things about Ariosto (because not everything about Ariosto and his writings, particularly, his dramatic writings, is pleasant) is the way he behaved to his brothers and sisters when their father died. Lodovico was the eldest of a typical Italian family of ten. He promptly gave up the prospect, for him a passionate aspiration, of learning Greek, and turned his thoughts, as he tells us in one of the most delightful of his "Satires," from the contemplation of Mary to the domesticity of Martha. He scraped together enough money to dower the daughters for marriage, and managed to give the appropriate education or training to each of the boys. There is not a whine of self-pity anywhere in the little poem which tells us about it all.

Coi piccioli fratelli a i quai successo  
Ero in luogo di padre, far l'ufizio  
Che debito e pietà m'avea commesso  
A chi studio, a chi Corte, a chi esercizio  
Altro proporre, e procurar non pieghi  
Da le virtudi il molle animo al vizio.

Again, very roughly indeed, these lines might be rendered:

With sisters five, besides four younger brothers  
I fell the heir to grave preoccupation,  
Joining a father's duty with a mother's  
Fondness; for one a College education;  
For one the Court; and so on; all the others  
I sought to save from sinful inclination.

As for the "Orlando Furioso" all I can say is that each one must make his own discovery of that very extraordinary poem. It is a little bit of everything, just like human life itself. Every one, I suppose, knows the opening lines:

Le donne, i cavalier, l'arme, gli amori  
Le cortesie, l'audaci imprese io canto.

I sing of love and wars, and lords and ladies,  
And courtly ways, and feats of knightly daring.

He sings a great many things besides, not to mention the innumerable things that are really not things at all but just the wildest chimeras. There are magicians' caves and sea monsters' lairs, and dwarfs and giants, and harpies and the hippocryph (which is a horse with wings), and ever so much besides. The threads of a dozen different stories wind in and out in the most inextricable manner; but somehow in the end the right people get married (or murdered) in the right way. The lords and ladies have the names of the heroes and heroines of the Charlemagne history and romance; but they have the manners and morals of the courtiers of the Dukes of Ferrara. Roland at last goes mad, as the title "Orlando Furioso" indicates, and the going mad is very wonderful; but not more extraordinary than the manner of becoming sane. This is achieved when Astolfo takes a trip to the moon, to the valley of all lost things, and recovers (along with no inconsiderable part of his own brains) the spirits of Roland. These Roland breathes in through his nose; and once more he is sane.

It sounds irreverent to put it just like that; but in the poem the humor is introduced with the utmost grace. Only, it is humor. Ariosto was too good a Humanist to keep on the high level of epic all the time. He laughs, and very willingly the world laughs with him.

## REVIEWS

**Upton Sinclair Presents William Fox.** Los Angeles (West Branch): Published by the author. \$3.00.

Just what was Upton Sinclair's purpose in writing this book will perhaps never be known, because apparently he did not know himself. William Fox, the deposed motion-picture magnate, came to him one day with a trunkful of papers telling the story of his rise and fall as head of the great company which still bears his name. Mr. Sinclair himself is obviously divided between envious admiration of the ability of "the Fox" to make money, hatred and indignation for the lawyers and capitalists who finally "ruined" him, and an inability to keep Mr. Fox himself altogether out of the category of the wicked. It was evidently intended by Mr. Fox that the book should be used as a part of his own campaign to re-enter his old field, but he obviously over-reached himself in this respect. Anyone who will follow this tangled web out carefully will instantly perceive that there are wide gaps here and there in the information presented, and will suspect, even if he did not know, that the omitted events were not precisely calculated to enhance the hero's reputation. As a moral tract, how-

ever, on the unscrupulousness of the world before 1929 the book is priceless. Hardly anybody of prominence seems to have been neglected by Mr. Fox, and none of them came away from the contact with his skirts entirely clean. On the main thesis of the book—namely, that Mr. Fox was unjustly deprived of his properties—the data given are not complete enough to judge, but Mr. Sinclair himself notes that Mr. Fox received out of it all \$20,000,000.

W. P.

**The Labor Problem in the United States.** By E. E. Cummins. New York: D. Van Nostrand Company.

**Labor Economics and Labor Problems.** By Dale Yoder. New York: McGraw-Hill Book Company. \$3.50.

Professor Cummins believes that it is the employer-employee relationship which determines the character of the particular labor problem that is unique to the present industrial system. Obviously, there is a surplus of available man power, and the workers, in the struggle to limit the supply of their services for sale, have fixed upon certain definite evils in their condition that they are determined to reduce, if not eradicate: evils dealing with employment, hours, income, accident, and disease. These may be termed their grievances and they constitute the essence of the labor problem. Actively engaged in it are three parties, the wage earner, the employer, and the Government, and so the root problem takes shape as a study of the several attitudes of these three parties toward the grievances of the wage earner. These form the natural divisions of Dr. Cummins' book. In Professor Yoder's analysis there is decidedly more emphasis upon the psychological factors in the problem. Besides an illuminating chapter on the "Workers as Human Personalities," there are interesting discussions of "Unrest" and the "Background of Labor Economics in Social Structure." In view of the magnitude of the problem the suggestions for stabilizing employment, though conventional, are lilliputian. Perhaps the best features of the book are the tables and graphs which illustrate trends in wages, labor organization, and living standards.

J. F. T.

**The Journal of Arnold Bennett, 1921-1928.** New York: Viking Press. \$3.00.

Now that the final volume of Arnold Bennett's Journal has appeared, one wonders for just what reasons the whole thing, in three long volumes, has been offered to the public. Here are hundreds of thousands of words, and to what purpose? Arnold Bennett receives a phone call from Max Beaverbrook, has tea with Maurice Ravel, meets John Barrymore, Gene Tunney; has a stomach ache; Arnold Bennett visits Rome; writes two novels, five plays, and fifty articles a year; counts his income; becomes a father. Drab matter, for the most part, some of it interestingly told, some of it humorous, some of it revealing shrewd comment, but most of it drab, hardly above the level of the syndicated gossip columns. None of it is invested with that charm, or that air of importance, that is the only justification for publishing a journal or a memoir. Bennett's was not a great personality, a flaming figure in modern life, interesting though Bennett himself may have been to those who knew him personally. Those who knew him, G. K. Chesterton among them, declare that he was not a snob. Many casual readers would probably feel that his Journal reveals him as the snob quintessential. What then is the truth about him, and where can it be found? The answers to these questions are not a matter of great importance. "Old Wives' Tale" is Bennett's best memorial; it is a much more interesting object of study than Bennett himself.

J. E. D.

**Challenging Essays in Modern Thought. Second Series.** By JOSEPH M. BACHELOR and RALPH L. HENRY. New York: The Century Company. \$2.00.

This textbook is based on the well-founded conviction that many college freshmen do not know how to read. They do not; and the solution offered by this book, among others, is a good one—

namely, detailed questions on the reading matter provided, requiring close scrutiny of that matter for their answers. The idea is not new, but here it is carried out particularly well. The questions are multiplied, and numerous theme subjects are suggested. Something must be done to train the shallow readers, who somehow pass English in high school, to understand what they read. When this is achieved, instructors in all departments will be grateful. The present text offers essays with questions of two kinds—of content and interpretation, and concerning style or literary skill. The reviewer wonders whether some stiff initial drill on the thought content of single paragraphs and of shorter selections might not profitably have been presented, to make more sure the mastery of *all* the thought in the long essay. Forty essays here offer a nice variety. But one is disappointed, on glancing over the table of contents, to see writers listed there whose names by no means suggest unmixed wisdom. The selections given from these are not free from error, and alert instructors will not wish to introduce their students to writers who may easily lead young thinkers astray. The Catholic book trade will be won by omitting writers on religion whose only authority is their own fallible brain. Their inclusion here has led the authors to suggest questions and theme subjects whose religious implications are unacceptable.

W. H. M.

#### BOOKS AND AUTHORS

**Ascertical.**—The Rev. J. E. Moffatt, S.J., has begun a new series of Minute Meditations, the first of which is entitled "Thoughts on God's Mother and Ours" and the second, "Thoughts on the Heart of Jesus" (Bruce. 50 cents each). The first volume is made up of thirty-one short meditations on Our Lady; the second contains a brief treatment on meditations in general and thirty meditations on the Sacred Heart and the Litany of the Sacred Heart.

"My Convent Life" (Benziger. \$1.50), by Sister Mary Maude, O.S.D., is a translation of the Rev. Karl Gerol's "Ein Rundgang im Kloster." It is a little volume of spiritual reflections on the religious life "for members of all Religious Orders and Communities." It will be particularly useful for novices and postulants, or for those contemplating entering religion.

"Manual for 'Victim Souls of the Sacred Heart'" (Loyola University Press. \$1.00), by the Rev. Max Schmid, S.J., is a small paper-covered volume of 522 pages filled from beginning to end with highly devotional matter in honor of the Sacred Heart of Jesus based on the writings of His devout servants and showing the road they took on their journey to holiness and sanctity.

Spiritual aridity of the materially prosperous is the disheartening problem posed in "Le Chanoine Broussillard Dans la Brousse." (Editions Spes. 10 fr.) Jacques Debout depicts with keen insight a locality in which indifference to God and all pertaining to Him has led to a lack of faith so absolute that people no longer even blaspheme. The holy indignation of a zealous priest and the discouraging results of his attempts to improve conditions fire him with ambition to preach a veritable crusade in behalf of *la banlieue grise*. He hopes that with the aid of those who are willing to place the highest forms of religious art at his disposal he may be able to penetrate the thick layers of indifference and stimulate interest in things of the spirit. Another field for Catholic Action is here suggested. This situation, deplorable as it is, has been portrayed, however, in a manner so sympathetic, and a style so refreshing and clever, that laughter is readily forthcoming even though it be the laugh which stifles tears.

"One Hour" (Kenedy. \$1.25) by Mother Mary Philip, of the Bar Convent, York, contains twelve meditations on the Sacred Heart for use during the devotion of the Holy Hour. Extracts from such eminent spiritual writers as Cardinal Newman, Bishop Hedley, and Father Matheo Crawley Boevey are included, besides prayers, aspirations, and thoughts from the Collects and Decrees of the Pope and the Sacred Congregation. It is a neatly bound and exceptionally well-arranged book, really helpful and replete with appetizing food for the spirit.

**Political Science.**—The second volume of "The United States in World Affairs" (Harper, \$3.00), prepared by Walter Lippmann with the assistance of William O. Scroggs and Charles Merz, easily reaches the level of the first. In sheer dramatic interest the volume does not equal the other, but that is not the fault of the author. From his first volume (1931) the story of how the international crisis began in Austria and gradually rose until it dashed itself against the United States dollar is continued for 1932 through this book, but the unfinished nature of each line of events gives a sense of incompleteness. For the end of that story, readers will have to wait until Mr. Lippmann takes up the events of March, 1933. The book is well documented with various appendices and is written in Mr. Lippmann's usual lucid style.

**Protestant Missionary Work.**—A monumental work for the guidance of Catholic missionaries in South America is "Directorio Protestante de la America Latina," by Camilo Crivelli, S.J. This book of over 700 pages is published by the Faculty of Church History of the Gregorian University in Rome. The work is in twenty-four chapters, each one devoted to a different non-Catholic group operating in the various countries of Latin America. An exhaustive study of history, doctrine, and method is given for each group, with very valuable statistics, maps, and notes presenting a clear picture of the Protestant missionary work that is going on. Nobody interested in Latin America can afford to ignore the book, and one might be tempted to say that the Protestants themselves will be astounded at the vast extent of what the different sects are doing there.

**Presenting Facts.**—It seems to be a part of our nature to search back to the origin of things, especially if these are noteworthy and have influenced civilization in a large way. To satisfy this wholesome curiosity Joseph Nathan Kane has prepared an encyclopedia of "Famous First Facts" (H. W. Wilson, \$3.50) which is an interesting record of the first happenings, discoveries, and inventions in the United States. The historical data has been gathered with laborious care and the brief reports are done with a literary touch. Running through these interesting pages one feels as if he were turning the pages of an old album which has preserved the early developments of this nation in its adolescence.

Books should not be judged by their size. Many States have issued large and clumsy volumes full of data and description, but Charles M. Farney has wisely chosen to present the glories and riches of his State in a small, attractive booklet, "Florida Handbook of Facts" (Published by the author, Jacksonville), and his work deserves commendation. Presenting the views of many noted writers and experts on conditions in Florida, he weaves an appealing story of the fundamental facts on which the State rests its claims to national recognition and hopes for the future. Valuable statistical data and instructive illustrations enrich the handbook.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALLEGORY OF THE CHRIST-KNIGHT IN ENGLISH LITERATURE, THE. Sister Marie de Lourdes le May. *Catholic University of America.*  
 AMERICAN HISTORY AND ITS GEOGRAPHIC CONDITIONS. Ellen C. Semple. \$3.00. *Houghton Mifflin.*  
 BUSINESS UNDER THE RECOVERY ACT. Lawrence Valenstein and E. B. Weiss. \$2.50. *McGraw-Hill.*  
 DECREE NISI. Isabel C. Clarke. \$2.00. *Longmans, Green.*  
 EDUCATIONAL BIOLOGY. W. H. Atwood and E. D. Heiss. \$2.75. *Blakiston's.*  
 FORBIDDEN TERRITORY, THE. Dennis Wheatley. \$2.00. *Dutton.*  
 GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. Fulton J. Sheen. \$3.50. *Longmans, Green.*  
 GROWING INTO MANHOOD. Roy E. Dickerson. \$1.00. *Association Press.*  
 HITLER'S REICH. Hamilton Fish Armstrong. \$1.00. *Macmillan.*  
 HOUSE ON THE MARSH, THE. J. Jefferson Farjeon. \$2.00. *Dial.*  
 KITCHEN PRELUDE. Pierre Hamp. \$2.50. *Dutton.*  
 LABOR RELATIONS UNDER THE RECOVERY ACT. Ordway Tead and Henry C. Metcalf. \$2.00. *McGraw-Hill.*  
 MURDER OF THE ONLY WITNESS. J. S. Fletcher. \$2.00. *Knopf.*  
 PEOPLE'S CHOICE, THE. Herbert Agar. \$3.50. *Houghton Mifflin.*  
 SECESSION MOVEMENT IN ALABAMA, THE. Clarence P. Denman. \$2.00. *Alabama State Department of Archives and History.*  
 SIX GIRLS. Pauline Warwick. \$2.00. *Dial.*  
 SWEDISH SMORGASBORD. Mrs. Akerström-Söderström. 70 cents. *Bonnier.*  
 UNITED STATES MINISTERS TO THE PAPAL STATES. Edited by Leo Francis Stock. \$5.00. *American Catholic Historical Association.*

**Anthony Adverse. Death Whispers. The Forbidden Room. The Duke Comes Back.**

Romance and adventure are richly blended in the story of "Anthony Adverse" (Farrar and Rinehart, \$3.00) by Hervey Allen. In early boyhood the hero catches a glimpse of true interior peace, ever afterwards associated for him with the statue of the Virgin and Child he received from his mother. It remains a symbol of true happiness. Moreover, there are numerous hints about the vast reaches of a supernatural world curtained from view. One suspects that Hervey Allen might have penetrated the mystery more fully than he purposed to show in this novel. Perhaps he is saving it for a sequel, comparable to Walter Pater's "Marius the Epicurean." If so, he will furnish an antidote, if not an apology, for the frank revelations of physical love which seem to form regular interludes in his magically wrought spell of adventure. There can be no doubt about the author's command of all the subtle effects of cadence and rhythm, his wealth of poetic diction and his superb mastery of suggestive symbolism. These qualities explain why few who start the 1,224 pages will lay the book down unfinished. Strangely enough, the women of the story have little of the compelling, persuasive reality of the men. For the most part, they are foils for the bankers, captains, sailors, diplomats, and postilions who carry the plot of the story from continent to continent. The setting, the imagery, the apparatus deployed by Hervey Allen are steeped in beauties borrowed from Catholicism: the Jesuit, Father Xavier, and the Franciscan, Brother François, are among his most winning characters; and the central theme, the quest of God through true interior peace, would not have displeased the author of the *Imitation*. His principal conclusion, too, is correct: "All that I have left is my life and the love of the Divine Child."

In "Death Whispers" (Viking, \$2.00) we have the debut of a new author in the field of mystery novels, Joseph B. Carr. He is indeed welcome in that his first book is above the average. While the idea of introducing a nurse upon whom to hang the story is far from original, still there are some new quips and fancies that render the tale unique. Then there is Oceola Archer, whom Nurse Crump last saw as an inmate of an insane asylum, and all his actions tend to confirm her suspicions that he is really and truly unbalanced. Yes, it is clever and involved, and even Oceola's astuteness is at times lost in the maze of clues. Bit by bit, however, the skein is unraveled, till the "heavy-weight" detective comes to grips with the murderer of Roderick Myncheon. The end? Well, the usual *deus ex machina* is again called into use. The style shows a maturity more in keeping with a seasoned author than with one who has just written his first novel.

Those who got a thrill out of "The Devil in the Belfry" and enjoyed its weird improbabilities will want to read Russell Thorndike's "The Forbidden Room" (Dial, \$2.00). It is somewhat disappointing in that the horrors do not come up to expectations. The author had a number of chances to make a real thriller. There is the mystery of the severed hand that holds the mutton bone, there is the secret passageway that leads into the study of the Telfer home and gives the book its title, then there is Mad Mad Tronk herself who isn't half as bad as she is painted. In the chapter entitled: "The Fight in the Skittle Alley" we get all worked up for an epic battle and the Parson comes rather tamely out of it with the aid of the police. As the story is supposed to be finished when it reaches 300 pages the climax is crammed to overflowing with exciting incidents.

"The Duke Comes Back" (Doubleday, Doran, \$1.75) is a story that will thrill all lovers of the manly art of self-defense, and at the same time furnish helpful suggestions to those struggling with domestic and economic problems arising out of the present-day depression. Incidentally the dangers that inevitably beset the path of a prize fighter as he threads his way cautiously among the racketeers arouse the reader's indignation and strengthen his conviction that stern measures are needed to crush the human vipers now menacing society.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### The Crusade for Decency

To the Editor of AMERICA:

I read with a great deal of interest your editorial "Clean Up the Movies!" in the issue of AMERICA for June 24. I am strongly convinced that there is good ground for your claim that the Catholics if they wish can clean up the movies.

I have had some experience in this matter. . . . I found that immoral scenes were either introduced into the main features or as secondary pictures. In short, it was hard to find a single play which was not tainted with impurity. Being a parish priest, I decided to influence the people, particularly the children, against attending the movies until such time as they were "cleaned up." I have been fairly successful in reducing the Catholic attendance at the theater in our town. I was amused in due time to receive from the Catholic manager of the theater company a letter threatening to take some action to stop me from injuring their interests. It was not long till a complaint reached the Ordinary. I had written a reply in which I pointed out to the offending company the scandal of the movies in which they were cooperating—in fact, out of which they were grasping lucre. This jellyfish concern gave the lame excuse that the films were censored by the State. When one reflects that the Catholic Church, the custodian of morals, has no representative on the board of censors, it is easily seen how devoid of principle become those concerns which set their eye on money at any cost. Needless to say, the Ordinary to whom the complaint against yours truly was sent could do nothing to relieve the "unfair pressure" against these theaters. Suffice it to say that if one pastor can cause such annoyance to the theater companies, how much would ten thousand do?

In six weeks, we could reform the movies, drive the lecherous creatures posing as heroes and heroines back to the slums where they belong. There is no use appealing to the non-Catholic world for redress. We have it in our own hands either to reform the movies or smash them. The Catholic attendance gives the profit over and above the expenses of production and operation of theaters. Stop the Catholic and respectable non-Catholic attendance everywhere for a month and the theaters will close. What we want is a crusade for decency in entertainment, a crusade to clean up the movies. May God help us to get one started!

Address withheld.

PASTOR.

To the Editor of AMERICA:

The main thing to contend with in the movie situation is the indifference of mothers. A campaign for cleaner pictures was launched last year on Long Island by the Flushing Council of Women's Clubs, comprising thirty-two clubs with a membership of 1,200 women. The local press gave us unlimited publicity.

The committee called on a dozen managers and found them, because of the imposing numbers it represented, most impressed. Several independent managers actually changed week-end programs for us. The chain houses went out of their way to interest New York dictators in the work. What a golden opportunity! But what happened? The rank and file of the clubs, upon whom we depended for back-line support, after slapping the committee on the back and wishing it well promptly forgot all about it. There was no cooperation and the committee could not carry on.

Now the point is at least 1,000 of these women were mothers, and many of them Catholic. And when mothers are so indifferent to a cause, how can we expect children to crusade for it? I feel, as the result of our experiment, that the hearts of modern mothers

are coated with paganism. They may be all right at the core—but how in the world do you get there?

Flushing, N. Y.

(Mrs.) MARIE V. DUFF.

### "The Breakdown in Religion"

To the Editor of AMERICA:

Current History for July printed an article entitled "The Breakdown in Religion," by Albert C. Dieffenbach, a "prominent Unitarian minister." Rev. Mr. Dieffenbach lays his finger upon religious indifferentism as the prevalent mark of all churches today, non-exclusive—with the only hope for the future being a return to "the solemn ultimate, God." There is no reason to despair, however, he concludes, "On the contrary, old faiths may yield to nobler ones."

The peculiar vice of such reasoning is that it juggles truth with falsehood. There is religious indifferentism today, as the writer abundantly proves, but it is confined. Rev. Mr. Dieffenbach, naturally adopting a non-Catholic attitude, assumes that one church is as good as another. Ostensibly quoting a "group of men in one of the greatest of churches," which he does not specify, he declares as a fact that the "Roman Catholic Church will live because it is above everything else a faith," thereby placing it on a par with the Fundamentalists and Christian Scientists, whose longevity for the same reason is also assured. It is evident the Divine origin, guidance, and infallibility of the Catholic Church are to this writer mere matters of faith to Catholics alone, and not unequivocal Scriptural facts to any reasonable man.

Continuing in this vein of half quotation and paraphrase, the writer goes on indelibly creating false impressions:

Many say reality is not in the sanctuary, as they also say no leaders are there. If that is true even in small part it is good that the call is back to the solemn ultimate, God. Last July, Pope Pius XI wrote an eloquent message to the world. He said "again and again in history God manifested himself and started the return to better things." One watched and waited. There was little published, even in the Catholic press, that showed belief in an intervening God.

I do not quarrel with a man's personal views, but indeed one wonders what the Rev. Mr. Dieffenbach means by an "intervening God," and what Catholic publications were consulted before such a damaging and enlightened conclusion was reached.

Most glaring of all the false interpretations appeared when Rev. Mr. Dieffenbach sought to give certain "definitions" of God, as formulated today by "men distinguished for their services in the churches." In expressing the *personal* views of such men as Paul Hutchinson, John Dewey, and Burris Jenkins, he states that "Father Francis LeBuffe, S.J., simply reporting what he finds, maintains that 'God means anything today.'" What is the inference? This—that a Catholic priest has made a statement opposed to a fundamental doctrine of his religion, not that he has merely expressed an opinion as an observer of the world in general. I doubt if Father LeBuffe would sanction this interpretation.

What results from these misconceptions? The Catholic Church is made to share in a religious laxity from which it has ever held aloof, and the Supreme Pontiff is looked upon as a mere figure-head whose solemn utterances are no longer regarded even by Catholics as stamped with the seal of infallibility. However much perspicuity Rev. Mr. Dieffenbach shows in revealing the decadence of American Protestantism, concerning Catholic matters he exhibits gross ignorance or else deliberately misconstrues facts. I hope it is not the latter.

Washington.

RICHARD X. EVANS, A.M.

### Remailing Appeal

To the Editor of AMERICA:

A small remailing club in Washington, D. C., would like to get in touch with a few subscribers to AMERICA located in Washington or elsewhere who would be willing to contribute their copies of AMERICA (and other literature) for remailing purposes. Address a postal to 340 Madison Ave., N.W., Washington, D. C.

Washington.

J. F. McKEEVER.

## Chronicle

**Home News.**—President Roosevelt on August 3, through an executive order, created a unified Federal statistical agency, to be known as the Central Statistical Board, to help guide national recovery and chart future economic planning. The Secretaries of Labor, Interior, Agriculture, and Commerce, the Governor of the Federal Reserve Board, and the National Recovery Administration, would each appoint one member. The Board will correlate statistics from various Government departments on such pertinent data as the extent of re-employment, wages added to payrolls, etc. One of its long-range results, it was suggested, might be an allocation of production under which industries could be regulated in a manner similar to the present cotton-crop curtailment program. It was also announced on August 3 that weekly lists of fair prices for the necessities of life would be published by the Government to protect the public from possible profiteering.

The Administration's blanket code went into effect on August 1, with thousands of business firms displaying the "blue eagle" insignia of acceptance. On July 27 the tobacco manufacturers presented a code calling, with some exceptions, for a minimum wage scale of 30 cents an hour and a 40-hour work week. On July 28, General Johnson announced that a code for the automobile industry (with the exception of the Ford Company) had been received and that public hearings would start soon. It provided for a 35-hour week, with permission for 48 hours in seasonal rushes, and minimum wages of 40 to 43 cents an hour. Also on July 28 a code was received from non-union bituminous coal operators in Pennsylvania, Ohio, West Virginia, Virginia, Kentucky, and Tennessee, said to represent more than fifty per cent of the national output. The code specified a 40-hour work week and minimum wages of \$3 and \$4 a day in the Northern fields and from \$2.50 to \$3.60 in the Southern fields. On July 31 nine of the largest retail groups reached an agreement with the National Recovery Administration for shorter hours and higher wages, hours to be from 40 to 48 a week, with minimum wages of \$13 to \$15 a week, depending upon the type of store. Wages in the South were set at \$1 below those in the North. On the same day public hearings on the iron-and-steel industry's code were completed in a six-hour session at which the industry withdrew its company-union stipulation, but insisted on retaining the open-shop principle. On August 1, President Roosevelt signed the wool-textile code. It provides for a 40-hour work week with minimum wages in the South of \$13 a week and \$14 in the North. On August 2 six large industrial divisions, with employees estimated at 1,000,000, agreed to a modified Presidential re-employment agreement. One group, consisting of 14,000 banks with nearly 750,000 employes, agreed to a working week of 40 hours with wages of \$14 to \$15 except in towns of less than 2,500 population.

In an effort to end labor trouble in the Pennsylvania soft coal district, where 50,000 men were striking, General Johnson on August 2 held a conference at Washington with labor representatives and Thomas Moses, president of the H. C. Frick Coke Company (a United States Steel Corporation subsidiary), which is the principal factor on the operators' side of the strike. National Guard troops were sent to the strike territory by Governor Pinchot.

In a radio address on August 1, Jesse H. Jones, chairman of the Reconstruction Finance Corporation, proposed that it replenish commercial credit by buying up to \$50,000,000 of preferred stock in sound banking institutions. The plan had the approval of the Administration.

**Recess at London.**—Representatives of the principal nations pronounced valedictory addresses at the World Economic Conference at London. The recess was voted on July 27. One of the most encouraging features of the final days of the meeting was the cordial message from President Roosevelt, who refused to admit that the Conference had been a failure and expressed confidence that "the larger and more permanent problems will continue to be analyzed and discussed." Secretary of State Cordell Hull gave one of the longest speeches at the closing session, insisting that "the domestic economy of more than thirty important countries is primarily dependent upon international finance and commerce with direct repercussions upon the entire world." According to Prime Minister MacDonald it was necessary to raise the price level by increased consumption, because "at the present level of prices, the nations of the world cannot carry their debts and the sooner we all recognize that the better." Guido Jung, of Italy, stressed the importance of upholding the gold standard. Otherwise, he predicted, countries with smaller economic and financial resources would be forced to forego their independence. Speaking for the French Government, Georges Bonnet approved the decision to keep the conference organization alive and busy during the recess, especially the decision charging the bureau to "keep careful watch on the development of events which will enable a resumption." It was remarked that the tone of his speech was distinctly mild and conciliatory. Dr. Hjalmar Schacht, of Germany, reiterated his view on debtor-creditor relations, adding that a vast field for fresh activities for the Bank of International Settlements lay in the need for creating employment by the development of backward countries. The Soviet delegate admitted that the proposals of his Government had been buried as usual but that "precisely nothing" had been done about anything else. In closing the session, Prime Minister MacDonald, chairman of the Conference, bade the delegates adieu in "the firm conviction that before many months have passed" he would have the pleasure of welcoming them again.

**Japan's Naval Preparations.**—Tokyo dispatches announced that the Japanese Army and Navy heads had estimated the 1934-35 defense expenditures at 1,120,-

000,000 yen (\$347,000,000), which was forty-five per cent above current year appropriations, and larger than any in previous Japanese history. The navy asked for a total of \$190,000,000 for the fiscal year beginning next April. This is thirty per cent more than the estimate of 1921-22, the largest previous annual expenditure on the sea forces. In that year Japan extended itself to compete with the United States and Great Britain just before the Washington Naval Conference. Japanese and foreign authorities believed the chief causes of Japan's projected increase in sea-fighting power to be: (1) President Roosevelt's extensive naval building program; (2) the diplomatic isolation of Japan which resulted from the Manchurian trouble and Japan's withdrawal from the League of Nations; (3) Japan's determination to go to the Naval conference in 1935 with a fleet in commission or in construction up to the limits of the London Treaty, upon which would be based the demand for naval parity with the United States and Great Britain. Finance Minister Viscount Tagahashi said that the naval expenditures would receive precedence, because previous portions of the construction program had been postponed in previous years.

**Cubans Protest to Welles.**—Numerous complaints against the harsh treatment of the public by Cuban soldiers and police in various parts of the island were laid before United States Ambassador Sumner Welles, mediator between the Machado government and its opponents. Coercive measures were again used by the Government in spite of the amnesty granted to political prisoners and the restoration of constitutional guarantees recently signed by President Machado. Many Cubans who had been ignored by their own Government requested information about missing relatives and friends known to have been arrested, but not accounted for among the released political prisoners. Delegations of public-school teachers, who had received no pay for eleven months, complained that orderly demonstration for relief had been broken up by police armed with clubs and machetes. Scores of peaceful paraders, they said, after being cut and bruised by the police, had to be taken to the hospital for treatment. Many school teachers were reported to have been wounded in such clashes at Camaguey, Santa Clara, and Consolacion del Sur.

**Chaco Peace Negotiations.**—Peace negotiations to end the war between Bolivia and Paraguay over the Gran Chaco territory, were withdrawn by both belligerents from the jurisdiction of the League of Nations and transferred to the A-B-C Powers. Because it was not satisfied with the League's method of procedure, nor with the personnel of the League's commission to settle the dispute, Bolivia was reported to have initiated the shift from Geneva to South America, and Paraguay consented. According to members of the South American diplomatic corps, the Bolivian Foreign Office considered that the League had acted in some measures without its consent, and that three of the five members of the League's commission were not

entirely neutral and open-minded. Much surprise was expressed in League of Nations circles at the latest move of the belligerent countries, not only because South American arbitrators had been chosen instead of Europeans, but also because the shift had been negotiated after the League's commission had been appointed, and two of its members were on their way to South America.

**Austria Fights Nazis.**—The use by the German Nazis of commercial airplanes for the purpose of propaganda caused indignation throughout Austria and led the Government to seek indirectly the intervention of Great Britain, France, and Italy. On July 29, two separate squadrons, each containing three or four German planes, flew over Salzburg scattering leaflets denouncing Chancellor Dollfuss and inciting the people to aid the Nazi movement in Austria by acts of violence and treason. As the Allies showed themselves determined to preserve the treaty agreement whereby Austria is to remain a separate and independent Government, it was reported as certain that Great Britain, France, and Italy were about to register a complaint on the new attitude of the Germans in regard to airplanes. The recent request of Captain Goering for some fifty planes from Great Britain, supposedly for police service, which was promptly and officially rejected by the British Government, was interpreted as a sign that Germany was preparing to rebuild a military air force. Naturally, France, as the financial support of Austria, and Italy fearing a resurgent Germany too close to its borders, became alarmed over these developments and were ready to demand an investigation. Commerce Minister Stockinger made a trip to Budapest for a conference with Premier Goemboes and his Cabinet with the purpose of improving commercial and trade relations. The police of Vienna were kept busy ferreting out the proscribed Austrian Nazis. Many local headquarters were discovered and the members listed. Efforts of the Reds to stage an anti-war demonstration on August 1 came to naught when the police raided the Communist headquarters and seized the leaders. On July 29, the Salzburg festival had a brilliant opening before a large international audience in spite of the restrictive measures of the German Government making it almost impossible on account of the high price of visas for Germans to visit Austria. Several of the German artists endeavored to wreck the program by withdrawing at the last moment; but their places were adequately filled, and the artists who refused to appear were banned from all public appearance in Austria.

**Spain Recognizes Soviets.**—By a simultaneous interchange of identical notes between Madrid and Moscow on July 28, machinery leading to Spanish recognition of the Soviet Union was set in motion. President Alcalá Zamora approved the favorable resolution of his Cabinet and appointed a committee of Cabinet members to expedite diplomatic relations and to effectuate a commercial treaty. The Catholic press vigorously denounced recognition. Observers waited with great interest to see whether

the countries of South America would break away from their present adherence to Washington's leadership to follow the policy of Spain.

**Soviet Farm Problems.**—Although crop prospects were favorable, a summary of reports along the grain front indicated a serious lag in harvesting. Farm machinery was said to be in a sad state of disrepair, necessitating frequent breakdowns and short-time availability. Besides a shortage of tools, spare parts, and skilled labor, there was a marked falling-off in the delivery of oil, gasoline, and kerosene. Lack of transport facilities was handicapping the prompt despatch of other supplies. There was likewise a shortage of harvest hands, due to the departure of about 10,000,000 of the most robust peasants during the past five years from the farms to industrial centers. Undernourishment, due to prolonged food shortages, was another factor in the slow tempo of the harvesting work. The growth of administrative personnel on the collective farms was causing deep concern to the Moscow leaders. It was estimated that in certain sections of the North Caucasus scarcely half the collective members were actually engaged on productive work in the fields. On other farms the administrative staffs ranged from ten to twenty per cent of the total membership. Consequently, the workers were losing the benefit of bumper crops. According to a special despatch to the *New York Times*, this growth of bureaucracy was said to be prevalent in every phase of Soviet endeavor "with a cumulative effect far more damaging than any sabotage." Discrepancies in the buying power of the depreciated ruble in cooperative and "open" restaurants and shops were an added source of concern to the farm and factory workers.

**Rebellion in Andorra.**—On a charge of disobedience, made on July 29, the French authorities deposed the Council of Andorra, the little mountain principality which since 1278 has been under the joint suzerainty of the French President and the Spanish Bishop of Urgel. This move resulted in an armed rebellion on the part of the Andorrans. The dismissed Council, refusing to surrender its authority, called upon all patriots to defend the country against any effort to take possession, and the natives quickly responded by pouring into the capital, ready and eager for action. France struck the first blow when on August 1 it declared a partial embargo against Andorran goods; but this failed to perturb the Andorrans, whose chief trade is with Spain. With the situation in a deadlock, the deposed Council talked of appealing its case to the League of Nations.

**Gandhi Jailed.**—On August 1, Mahatma Gandhi, his wife, and thirty-three followers were arrested at Ahmedabad as they were preparing to spread the "individual civil-disobedience" campaign. At a meeting of the British Indian Officials, it was decided to release Mr. Gandhi after forbidding him to embark on his campaign. It was reported that he would be subject to a formal sentence

of two years' imprisonment if he disobeyed. At Bombay, his arrest caused very little excitement. This was attributed to the outspoken opposition of his own followers during a recent conference at Poona, when a number of his own nationalist party criticized his actions and urged a discontinuance of the campaign for independence. The national press charged "national suicide." There were indications in Bombay of a new nationalist organization ready to try constitutional methods. Contrary to expectation, the Hindus of Calcutta, when informed of the Mahatma's arrest, refused to close their shops.

**Britain's Monetary Policy.**—On July 27, Great Britain and its Dominions announced that a single monetary unit was agreed upon based on sterling. Immediately after the adjournment of the World Economic Conference, delegates of Britain, Canada, Australia, New Zealand, South Africa, and India signed the "declaration of monetary and economic policy" which was expected to make possible the "attainment and maintenance of exchange stability." By signing the document Canada adjusted its dollar to the fluctuations of sterling instead of following the United States dollar. This important declaration reaffirmed the determination of the British Commonwealth Government to "persist by all means in their power, whether monetary or economic, within the limits of sound finance, in the policy of furthering a rise in wholesale prices until there is evidence that equilibrium has been established." The document also reaffirmed the declaration signed at Ottawa last year.

**British Tithes Revolt.**—Forced sales to execute distress orders for unpaid tithes to the clergymen of the Church of England aroused strong indignation among the farm population of Southern England. Farmers organized themselves into semi-military companies armed with sticks and guns and transformed their homes into temporary fortresses. In some communities the local clergy could not venture out of doors without risking outbursts of popular criticism on the part of farmers whose goods and chattels were scheduled to be sold on the auction block to pay the ecclesiastical tax. The trouble dates from the reign of Henry VIII, who raided the monasteries, eliminating the educational social services dispensed by the monks, and transferred the tithe privileges to court favorites.

With every branch of industry feverishly drawing up codes for working conditions and trade practices, Irving A. J. Lawres writes "Recovery and a Human Week."

In view of the determination of the Government that the folly of pre-depression inflation of credit be stopped, Floyd Anderson will write "The Rise of the Van Sweringens."

Other features will be "Pseudo-Simplicity in American Literature," by Benedict Fitzpatrick, and "Pilgrimages to Rome and Lourdes," by Thomas F. Meehan.